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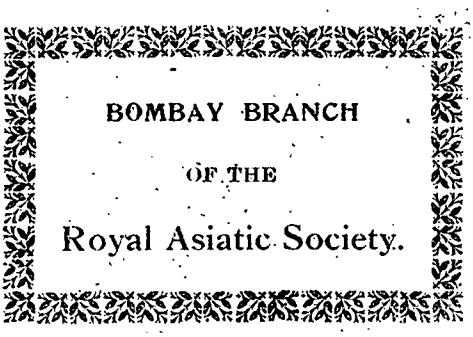

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TRAVELS

OF

ALI BEY.

VOL. II.

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TRAVELS

OF

ALI BEY

IN

MOROCCO, TRIPOLI, CYPRUS, EGYPT, ARABIA, SYRIA, AND TURKEY,

BETWEEN THE YEARS 1803 AND 1807.

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WRITTEN BY HIMSELF,

AND

ILLUSTRATED BY MAPS AND NUMEROUS PLATES.

IN TWO VOLUMES.

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[*To follow the Contents of Vol. II.*]

Geographical Points determined by the Astronomical Observations of Ali Bey.

	North Latitude.	Longitude East of the Meridian of the Observatory of Greenwich.
	° ′ ″	° ′ ″
MECCA	21 28 9	40 15 0
Djedda	21 32 42	39 6 0
Tual	22 5 46	
Omelmusk	22 18 35	38 51 15
Dounibatz	22 37 0	
Aráboh	- -	38 52 0
El Hhabt	- -	38 39 0
Ras Abiád C.	23 30 0	
Yenbóa el Bahhar	24 7 6	37 32 30
Djebel Hazon I.	25 2 6	
Isles of Hamᵃra, Omelmelek	25 16 24	
Isles of Hamᵃra, Moárd	25 27 0	
Isles of Hamᵃra, Scheik Morgób	25 45 47	
El Wadjih	26 13 39	
Libeyat	26 28 25	
Zouida	26. 36 34	
Kalaat el Miilah	27 28 30	
Ras Abúmohamed C.	27 50 0	
Tor	- -	33 33 10
El Wadi Tor	28 18 51	
Al Marhha	29 1 41	

Ali Bey fixed the longitudes of the annexed Table by observations of the lunar distances, and of the eclipses of the satellites of Jupiter. The positions of Mecca and of Djedda in particular have been verified by a multitude of observations, the mean term of which is very little distant from the extremes.

At the Wadi Corondél, Ali Bey observed several contacts of a lunar eclipse, the calculations of which have not been met with among his papers.

The latitudes were fixed by a great number of passages of the sun and stars over the meridian.

All these observations will be discussed in the *Scientific part* of the Travels of Ali Bey. They were made with the same instruments which he employed at Morocco, except the chronometer of Brooksbank, which was broken, and that of Pennington, which was stolen at Mina, beyond Mecca. These two accidents prevented Ali Bey from multiplying his observations of longitude on his return from Mecca.

Ali Bey, having been made prisoner by the Wehhabites at a short distance from Medina, thinks he is enabled to fix the geographical position of that city, such as it is seen on this Map, without any considerable error.

It will be seen, that the Beléa el Harám, that is, the Forbidden Land, or Holy Land of the Mussulmans, the entrance into which is forbidden to every individual not a Mussulman, and the capital of which is Mecca, is a country almost entirely mountainous; yet the mountains are not very elevated, and the country is almost wholly arid. The high mountains form a line in a direction nearly from south-east to north-west: They run by Taïf, Medina, and Yenbóa en Nahhal, and terminate on the sea-coast, near the islands named Djebel Hasen, and the isles of Hamᵃra.

TRAVELS

OF

ALI BEY

IN

AFRICA AND ASIA.

CHAP. I.

PASSAGE TO ROSETTA. — MOUTH OF THE NILE. — ROSETTA. — VOYAGE TO CAIRO ON THE NILE.

I CONTINUED the journey of my pilgrimage on Thursday the 30th of October 1806, after having passed five months and a half at Alexandria. I embarked in a djerme, accompanied by some of the principal Scheiks of the town, who wished to remain with me in the vessel at least two hours longer. We then took leave of each other; and they returned in a boat.

A djerme is a vessel with triangular sails, and has no deck. That in which I was embarked was a very large one; it had three masts, and a large sail upon each. The yards are fixed quite at the top of the masts; so that when they wish to take in any reefs of the sail, they must mount the whole length of the yard, which occasions a thousand accidents in these small vessels, particularly when the wind or waves are very rough. There does not a year pass without some of them being wrecked on account of this bad construction, and the dangerous and difficult passage of the bar of the Nile.

As we had but little wind, the djerme did not make much way; and as we saw we could not arrive in time to pass the bar of the Nile before night, we anchored in the Bay of Aboukir, at four o'clock in the afternoon.

At the western extremity of the bay stands the castle, which is an old fortress, with a high tower and some new breast-works. At its side is a village in ruins, and at a short distance are some houses surrounded by gardens and trees. There are a few pieces of cannon mounted upon the fortress: the garrison, I was informed, consisted of but eight or ten men. Opposite are some small islands, where the anchorage is good.

At three o'clock in the morning of Friday 31st, we set sail; but the wind being slack, we did not arrive at the bar until seven.

The bar of the Nile is nearly four miles in the sea. The billows are generally very strong; for it is a bank of sand, against which the waters of the sea and the Nile beat with prodigious force. Ships find very little water; and the straits which are passable shift continually; so that there is a boat stationed upon the bar to indicate the passage. Notwithstanding this precaution, as the bar is so broad that it requires sometimes ten minutes to cross it, the boats hardly ever pass over it without touching the sand three or four times, when the water of the Nile is low, which causes much fatigue to the sailors, and exposes them to be lost. As the Nile was high, and the sea and wind tranquil, when I crossed it, I only distinguished it by the red line that the waters of the Nile, which are charged with mud, occasioned; so that we passed it almost without perceiving it.

The wind failing altogether, we cast anchor in the Nile, near the land, at a short distance from the bar. How fine a sight it is to see this sea of smooth water! The mouth of the Nile was at a league's distance at least; we were in reality in the Mediterranean Sea; and we drank some of the water, which was perfectly sweet, and which repels the water of the sea far beyond the bar.

At half-past nine a favourable wind sprang up, and we set sail. At ten we entered the mouth of the Nile. What a fine picture! This majestic river, whose waters flow slowly between two banks covered with palm-trees, and those of every other species; with large plantations of rice, which were then in cultivation; with an infinity of wild and aromatic plants, whose perfumes embalmed the air; with villages, and small houses, scattered here and there; with cows, sheep, and other animals, peaceably reposing upon the verdure; with a thousand species of birds, which made the air resound with their notes; with millions of geese, ducks, and water fowl, diving into the water; with large flocks of swans, which appeared as soyereigns among these aqueous animals; all combined to make me exclaim, Ah! why did not the goddess of Love fix her abode upon the banks of the mouth of the Nile! We saw Fort Julian upon the left bank of the river; it appeared to be in a good state, and well furnished with artillery. Upon the right was a large island newly formed, named Djezira Hhadera, or Green Island, which owes its origin to the shipwreck of a djerme, upon which the sand and mud have accumulated: it is at present of a great extent, and covered with houses and gardens. We continued our delightful course, accompanied by thirteen or fourteen other djermes, which, with our own, appeared to form a little fleet.

In a bend of the river, having the wind before us, all the sailors of our vessels leapt on shore, on the left bank, and towed them with ropes, until they came to another bend; when, gaining the wind in our rear, we sailed along, and arrived at Rosetta at noon. I landed immediately, and went to lodge in a house that had been prepared for me by an Arab, one of my friends.

The town of Rosetta, which is called by its inhabitants Raschid, is situated upon the left bank of the Nile: it is very long, but not very broad. Its houses, like others of the same country, are of bricks, four or five stories high; which, united with the great number of windows and fine towers, give it a fine appearance. If we add to this picture the neighbourhood of a great river, and beyond

it the view of the Delta, the fineness of the climate, and the excellent productions of nature and art, it will appear that Rosetta would be a delightful abode, if man did not counteract the beneficent dispositions of Providence.

Rosetta has for its governor an Aga, who is an Arnaut, named Ali Bey. He has generally three hundred soldiers of his nation under him. There happened to be here a Turk, also named Ali Bey, the son of an ancient Pacha; so that we were three of the same name at Rosetta.

This town is the residence of a Greek bishop. The archbishop of Mount Sinai, who was going from Cairo to Constantinople, was here; as was also the Kiahia, or lieutenant general of the Captain Pacha, who was following the same route; so that the town presented the appearance of a small court.

On Saturday several persons of the town made me visits. I did not go out myself, except to Mr. Rosette's, who gave me a little entertainment. On Sunday it rained the whole of the day, and thundered very much.

At two o'clock on Monday, the 3d of October, I embarked in a cancha, and proceeded up the river. This sort of vessel is used only upon the Nile. Its construction does not differ much from that of the djermes. It is of the same size, and has the same rigging; but it has two rooms, which form a drawing room and cabinet, surrounded with small windows, and a small balcony behind the whole, being independent of the rest of the vessel. I occupied these apartments; and my servants, horses, and baggage, were stowed in the body of the ship.

At half-past two we passed before Abu Mandour, a mosque dedicated to a saint, on the left bank of the river; and at five arrived at Berenbal, a village upon the right, after having left Lemir upon the left.

The windings of the Nile require the prow of the vessels to be turned towards the wind. In these cases they tow them by means of cords, as has been already said; and the canchas have on this

account a greater number of sailors than the size of them otherwise would require. There were fourteen men on board mine.

At eight in the evening we stopped between the villages of Emtaubes upon the right, and Edfina upon the left bank of the river.

Tuesday, October 4th.

We sailed at eight in the morning with a slight breeze. Eight of the sailors leapt ashore to tow the vessel; but they soon came on board; for the bank was a swampy marsh, which prevented their progress. We succeeded, however, in advancing by the help of poles. The pilot, who had a great knowledge of the banks, ordered the men into the water: they swam eight or ten toises distance, when they found two feet of water only: they then commenced towing again.

At this spot I observed a fisherman, seated upon a raft composed of eight or ten planks, which another man, who walked in the water, pushed on gently by degrees. When they observed any fish, they cast their net into the water; and when they were successful they killed the fish, by biting them with their teeth; after which they again commenced their operations.

The vessels which descend the Nile proceed without sails or oars; and when the current is strong the pilots allow them to run with it, * guiding them at the prow by means of a long oar, which three or four men keep continually in motion.

We were attacked by a multitude of flies, which annoyed us excessively. There were but a few gnats; and they made their appearance during the night.

Towards ten o'clock we stopped a short time upon the left bank, to allow the crew to rest and to breakfast. The water was so deep,

* I now observed the true cause why the negroes upon the Niger go without sails or oars. — Note of Ali Bey.

that we were enabled to touch the bank, without the keel striking the bottom. I was even able to pluck some reeds that grew at the water's edge.

They began again to tow about eleven; and soon after we passed between the villages of Schemschera and Fizarra, situated upon the right and left banks of the river.

Whilst passing we observed a funeral procession at Schemschera. It was headed by a respectable and well-dressed person, perhaps the Incana, who was followed by twelve or fifteen persons. The corpse was carried by four men upon their shoulders, and was covered with different pieces of coloured cotton, the last of which was red. The whole was closed by a number of women, who shed tears, and uttered loud cries. These women, as well as all the others I remarked upon the banks of the Nile, were dressed or covered with blue cloth, except one, who was more elegant than the rest, being covered with a large broad cloth with blue and white stripes. The procession being arrived at the sepulchre, the women withdrew; and the men remained alone to bury the body.

At every instant we perceived barn floors for beating out the rice. The banks were covered with cows and buffaloes. Several of these animals were immersed to their necks in the water: they sometimes plunged their heads under also, and remained in that state for a minute.

At one in the afternoon we passed between the villages Derout and Sindioun; and at half-past three we arrived at Foua, which is upon the right bank. It is tolerably extensive, for I counted fourteen minarets belonging to mosques. The houses are large. There were a great number of troops, and Arnaut soldiers. In front of the town is the village Zurumbé. The river may be about half a league wide at this spot; and there is a large island in the middle of it. It was half-past five when we passed the village of Salmia, situated upon the right; and at half-past eight, having passed between the town of Rahmanich, which is on the right, and the

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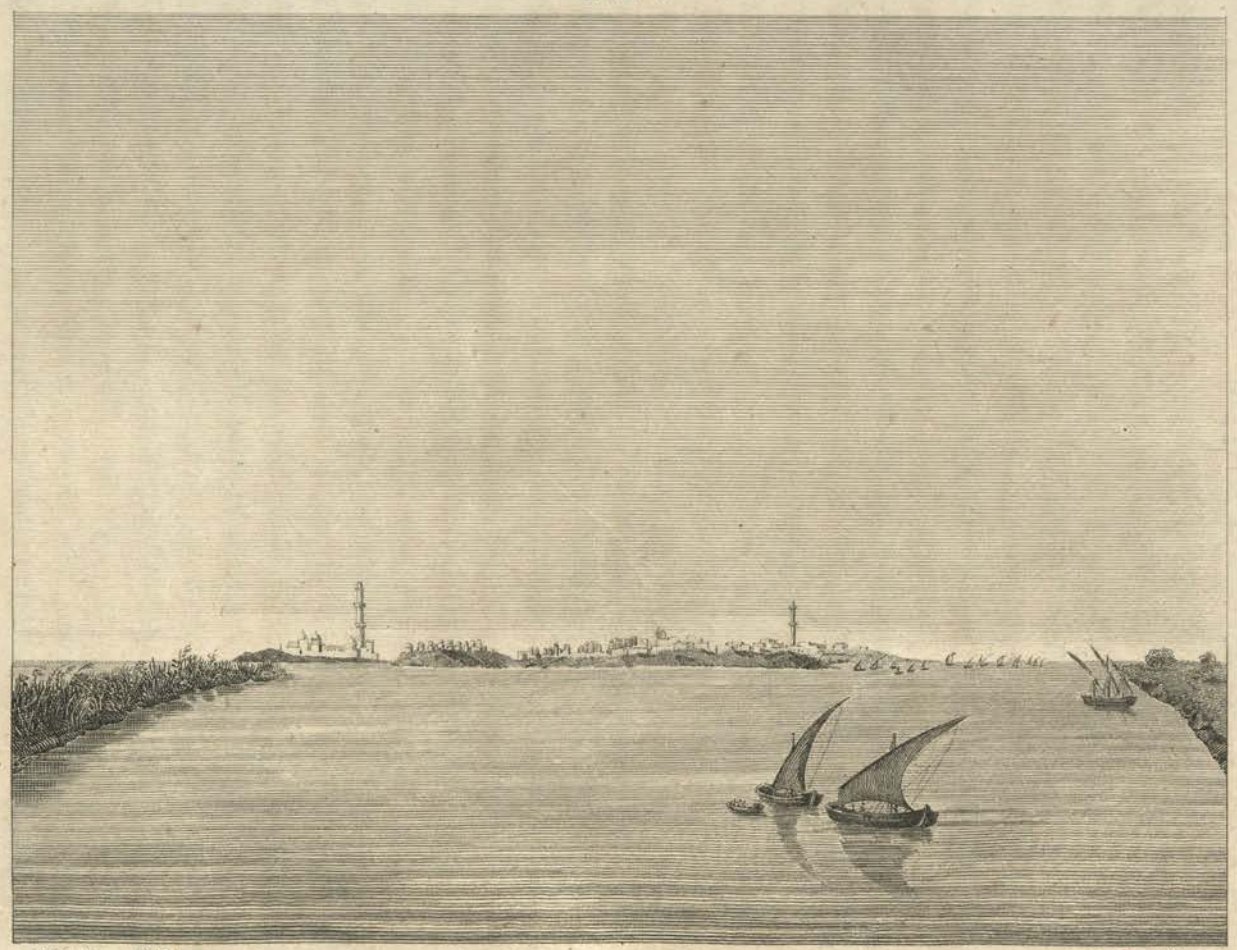

Dessiné par Ali Bey. *Gravé par Adam.*

Published by Longman, Hurst, Rees, Orme & Brown, Lon. Lon. May 1, 1814.

village of Dessouk, we anchored in sight of both. The appearance of Rahmanich is not more agreeable than that of the other towns of Lower Egypt. The houses are built upon small heights, and are composed of bricks made of the black earth upon which they stand. As they are not white-washed, they give the town a very melancholy look; which, however, possesses one singularity, namely, there is one quarter composed entirely of dove houses, each of which has a round roof, that gives it the appearance of a large sugar loaf, or parabolic cupola; and the *tout ensemble* of these cupolas present an aspect truly original. *

On one side of the town there was a camp of two thousand Arnauts, situated upon the edge of the river. The soldiers had a number of boats placed the whole length of their line.

Wednesday, October 5th.

The calm continued. At ten, however, the wind rose, and we set sail. In half an hour we were between the village of Morques which is on the left, and that of Maidmoun on the right; and after leaving Mehalet Abouaali upon the right, we passed Caffer-macher on the same side. There were several groups of houses and cottages on the opposite shore.

Dove houses, similar to those at Rahmanich, are very common in all the villages and hamlets. Pigeons supply the place of meat, which is scarce, on account of the want of pasturage. There are no trees near the river on either side, in this part of the country.

At noon we passed Ssaffia upon the right; and three quarters of an hour afterwards we were between Mahhaladiaya upon the right, and Hheberhhil upon the left.

It was one o'clock before we arrived between Dameguiniddena and Scheberriss. At three I saw the town of Saoun-el-hajár, which is large, and situated about half a mile inland upon the right. We

* See Plate XLV.

passed Nikleh upon the left an hour afterwards, opposite which there were eighty vessels, filled with Arnaut soldiers.

About six o'clock we passed Addah-harie, a village upon the left bank, which is reported to be inhabited by Mamelukes: it was on that account that we avoided approaching it. We kept along the right side, upon which are situated several hamlets: opposite to them is the village of Schabour. At length, at eight, we arrived at Noffa, upon the right; but, continuing our voyage, we ran a-ground about ten, near the right bank; nor could all the means we used set us afloat again; so that we were obliged to pass the night there.

Thursday, October 6th.

In the morning I perceived we were within view of Nitme upon the left bank, and Caffer-el-baga upon the right.

All our efforts to get the vessel off were useless; but after some time we obtained the assistance of some Arabs, when we overcame the difficulty. We were, however, prevented from proceeding by a strong easterly wind, and therefore anchored at Caffer-el-baga.

I went ashore at noon; and, having observed the sun, I found the latitude of this village to be 30º 47′ 53″ N.

The wind having abated a little towards one o'clock, we proceeded to tow along the right bank; but the wind and current being contrary, did not permit us to make much progress. At four we passed Mischla upon the right; and at five we were obliged to cast anchor.

We found two other vessels at the spot where we stopped, the crews of which assured us, that the Arabs upon the left bank, a short distance higher up, had taken possession of a third, by means of two armed sloops.

At six the wind freshened, and we all sailed. We left Zaïra upon the right about an hour afterwards; and at nine we arrived at Tounoub upon the same side, were we anchored.

Friday, October 7th.

A hurricane, which blew from the south-west, prevented us from sailing the whole of the morning. The weather becoming a little more favourable about two, we recommenced our voyage; and, keeping along the same side, we passed Amorus about three; the name of which struck me, on account of several circumstances. A quarter of an hour afterwards we saw Komschirif upon the left, and at half-past three the village of Eschtain on the opposite bank.

We passed Zaouch about four. The aspect of this village is extremely singular,* which may be conceived by forming an idea of 150 parabolic cupolas, about twenty feet high; the diameter of the base not exceeding eleven feet, constructed of black bricks, and a lofty minaret rising in the middle of them. These cupolas are dove houses; and as they are much larger than the bases, which serve the inhabitants of the town instead of houses, they form rather a town for pigeons than for men. *

We put ourselves under arms at the commencement of the night, to be ready, at all events, to defend ourselves against the attacks of the inhabitants of the left bank.

At half-past six we left Nadir upon the right; and in half an hour afterwards we entered the canal of Menouf to the south-east, leaving the principal branch of the Nile, on account of the insults and attacks of the Arabs, and the inhabitants of the country, who make the navigation very dangerous.

We had very little wind, so that at ten o'clock we anchored in the canal.

Saturday, October 8th.

We sailed at seven in the morning, and arrived at Menouf at noon. Some Arnaut soldiers tried to force the captain to receive

* See Plate XLVI.

them on board the vessel, to convey them to Cairo. I opposed their design, and sent immediately some of my servants to the governor, who offered to give me every assistance; but before the answer had arrived they disappeared.

After having anchored an hour at Menouf, we began to tow along the bank, in consequence of a perfect calm, which lasted till night, when a little wind arose. We continued our course till ten, and then anchored in the canal.

Sunday, October 9th.

At seven in the morning we commenced towing, not having any wind. At nine we passed Gueleti upon the left bank of the canal, when I discovered the mountains of Cairo with my glass. Shortly afterwards we saw some hamlets with dove houses, which appeared to me to be formed of baked earth, and shaped like segments of circles, the diameter of each of which was a foot at the base. These flat-looking cones, the insides of which served as nests for the pigeons, were placed one upon another, and formed large cones like those at Rahmanich, the whole being cemented with mud. A window, placed on the outside, served as an entrance to the birds. The master of the building entered by a door placed in the side of the base, which served him for a habitation. There were a number of sticks fastened horizontally on the outside, which served as perches for the doves.

Having passed the mouth of the canal, we entered the right branch of the Nile, which runs to Damietta, or Doumial, about ten o'clock.

The canal of Menouf conveys the water from the right to the left branch of the Nile: it is extremely crooked; and its winding turns render its navigation very fatiguing, either when sailing, on account of the manœuvring requisite, or when towing, in consequence of the difficulty of doubling the capes. Its general direction is south-east; its average breadth appears to me to be about

150 or 160 feet; its current is strong; its banks are covered with meadows; but there are in general few trees, except here and there, which form a delightful picture.

At eleven we anchored in the right branch of the Nile, from whence I discovered very plainly the two great pyramids. They were, however, at twelve leagues distance.

About noon there was some wind. We accordingly set sail, and kept along the right bank. At half-past one we saw Bouschara upon the right; and after an hour's sailing we passed Schobra, from whence I began to discover the third pyramid.

Having left Chifeita upon the right, we passed before Daraouek, situated at the southern point of the Delta, at the spot where the two branches of the Nile divide.

At five o'clock we had Schalakan upon our right; and at eleven at night we anchored safely at Boulak, which is the port of Cairo upon the same side.

This navigation of the Nile from Rosetta to Cairo is as delightful as the list of so many unknown towns and villages must have been uninteresting to the reader; but I could not pass them over in silence, without failing in the exactitude of my journal.

CHAP. II.

LANDING. — VISITS. — MEHEMED ALI. — POLITICAL SITUATION OF EGYPT. — CAIRO. — THE PYRAMIDS. — DJIZZEH. — THE MIKKIAS. — ANCIENT CAIRO. — COMMERCE.

ON Monday the 10th of November 1806, I sent notice of my arrival to the Scheik-el-Methlute, my friend, who is the second person in power in the city, because he is the Scheik-el-Mogarba, that is to say, the chief of the Mogrebins, or Western tribes.

Immediately upon the receipt of my letter he sent it to Seid-Omar-el-Makram, the first Scheik of Cairo, who joins to his dignity the title of Nekib-el-Ascharaf, or chief of the Scherifs, and plays the part almost of an independent prince.

In consequence, Seid Omar sent me a sufficient number of camels to convey my baggage. Scheik-el-Medluti came with several persons to meet me upon my disembarkation, and conducted me to his house, where he had prepared an apartment for me.

I received the visits of Seid Omar, of Scheik-el-Emir, of Scheik Soliman Tayoumi, of Scheik Sadat, and of several other chiefs of Cairo, who in their conversation unfolded the most ardent philanthropy. But how was I moved when I saw Mulei Selema the brother of Mulei Soliman the Emperor of Morocco enter! His figure, his features, and his manners, recalled to my imagination those of my beloved and respectable prince Mulei Abdsulem. My heart leaped. I cried "Mulei Selema." I rose. We embraced; and for a considerable time our tears wetted each other's countenance.

We seated ourselves; but our hearts, too full, did not permit us to break silence for some time. At length we commenced conversation.

Mulei Selema is older than Mulei Soliman. The succession to the throne of Morocco not being fixed by any law, when a Sultan dies all his sons take arms, and fight until one only remains conqueror, as I have already observed. Mulei Selema, during a reign of some months, was twice beaten by Mulei Soliman: he therefore retired to Cairo, where he is established with his family, entirely abandoned by his brother, and lives at the expence of the Scheiks of the city.

I knew his history thoroughly; he also knew mine perfectly; in consequence we discoursed freely. He thundered against Mulei Soliman, and I succeeded in softening him. I reproached him in a friendly manner for some trifling faults; and, after a long debate, which he finished by kissing my beard and shawl, he exclaimed that my words were sweeter than sugar.

I returned the visits of the grand Scheiks, and paid one to Mehemed Ali, accompanied by Seid Omar, to the former of whom I presented the letter of the Captain Pacha; and he received me with every sort of politeness. This prince, who is very brave, is still young; he is thin, and is marked with the small pox; he has quick lively eyes, and a certain air of defiance. Although he is possessed of good sense and wit, he wants education, and is frequently embarrassed. It is then that Seid Omar, who has a remarkable influence over him, renders great services to the Pacha and the people.

The Arnaut troops under the command of Mehemed Ali amount to 5,000 men. They are riotous and dissatisfied; but the people put up with them patiently, because they would gain nothing by the Mamelukes or the Turks; and as they are not in a state to give to themselves a national government, they bear the yoke in silence. On the other hand, Mehemed Ali, who owes his elevation to the courage of his troops, tolerates their excesses, because he does not know how to organize them, to render himself independent of them. As the grand Scheiks of Cairo enjoy more influence and power under this species of government than any other, they support the existing system with all their means. The soldier tyrannizes; the

people suffer; the great do not feel any evils; and the machine goes on as it can. The government of Constantinople has not sufficient energy to keep this country in complete submission. It has here only a sort of sovereignty, contributing very trifling subsidies, which it tries to augment every year by new stratagems. The few remaining Mamelukes are banished to Upper Egypt, where Mehemed Ali cannot extend his dominion. It is a singular circumstance in nature, that this people do not propagate by generation in Egypt; and as others are not permitted to arrive from Asia, they will ere long be completely annihilated in the country. Elfi Bey, with his body of Mamelukes, Arabs, Turks, and renegadoes, ravages the desert of Damanhour. The government of Constantinople cannot reckon upon Alexandria, which, by its geographical position, is neither Egyptian nor Turkish. This is a faithful picture of the present political situation of Egypt.

Cairo is known by the natives under the name of Masser. The Turks call it Misr Kahira, or Messer the Great. The name of Egypt is unknown by the inhabitants, who call the country Berr-Masser, or Beled Masser, the land of Masser, or the country of Masser. Upper Egypt is called El Saaid.

Several Christian travellers have represented the streets of Cairo as being extremely dirty, and of a dull appearance. I can certify that I have seen few cities in Europe whose streets were cleaner. The ground is extremly soft, without stones, and appears like a watered walk. If there are some streets narrow, there is a much greater number broad, although all of them appear narrower than they really are, on account of the projection of the first floors over the streets, as at Alexandria, which advance so far, that in some narrow streets they are only a few inches distant from the houses in front of them. Notwithstanding, this form of the streets, in a country so hot, is very agreeable.

Far from the streets of Cairo exhibiting a dull appearance, they present as gay and agreeable a view as those of the large cities of Europe, on account of the number of shops and warehouses, and

the immense multitude of people who parade them at every moment. The quarter of the Franks, or Europeans, situated in a hollow, is solitary, and separated from the great commerce, which may have given rise to this description. I do not deny that the abode of the Europeans at Cairo is disagreeable to them, shut up as they are in their quarter, and obstinately persevering in preserving the costume and the manners of their country. When they go out the natives stare at them; and they walk as if they were scared. Can the Arabs be reproached for this conduct, when at London the civilized English may be seen doing the same thing, and insulting the poor stranger who may present himself in a coat two fingers longer or shorter than their own?

It is said that the summer is very hot at Cairo; but the heat ought to be very temperate, on account of the form of the streets and houses. The roofs of the rooms have very large apertures, to produce a current of air. I found the autumn cool, and experienced even so sensible a cold, that I shivered as much as when I was at London at the same season. I had been already forewarned of the coolness of the nights in the desert; I therefore prepared myself accordingly.

The climate of Cairo is not so wet as that of Alexandria, for the hygrometer of Saussure marked 56°. The aspect of my house prevented me from observing the winds. The atmosphere was alternately serene and covered with clouds, as in Europe. During my stay some rain fell; but I never heard it thunder.

There are some fine mosques in Cairo; but the greater part do not deserve to be visited. The grand mosque, El Azahar, is superb as to the extent of the edifice, but not the magnificence of its structure, or the luxury of its ornaments, for which it is distinguished by Mr. Brown. Its little columns of common marble, which are hardly a foot in diameter, with their very large capitals, are any thing but handsome, in a building of this nature. The ground, instead of being covered with superb Persia carpets, as the

above traveller asserts, is covered with extremely miserable mats, very much worn, which they were occupied in changing for others of the same kind whilst I was there. Having particularly asked the Scheiks, and other persons, where the carpets were which had adorned the mosque of the Azahar, they all assured me that there had never been any other sort of covering to the floor of it than that which I saw; because many poor, and beggars, are in the habit of going to sleep in the mosque, wrapped up in the mats, as I have often seen them myself; and the vermin which they leave in them is killed by means of washing them in water, which could not be done were there carpets. It gives me pain to contradict Brown, who is a traveller I esteem very much, on account of his bold journey to Darfour. I would gladly think and hope that his travels into the interior of Africa do not contain the same inaccuracies which he has made use of in speaking of Egypt.

The mosque El Azahar, in the environs of which the principal Scheiks of Cairo reside, is much frequented by the Mogrebins, or people of the west, who commonly go there to pray in preference to any other. It is in this mosque that the counsellors of Kadi assemble, as also the principal learned men, to deliver their lectures, or to expound the law; for which purpose they divide themselves into several circles, each one taking its particular station, in this vast building.

The mosque which is most frequented by the devout is named El Hazanéinn, where they worship the remains of a grandson of the Prophet. It is of the same form as the others; but it has a square chapel, surmounted with a very fine cupola. In this chapel is the head of St. Sidi, in a sarcophagus, which I imagine to be of wood, like all those of our saints. It is an object of worship, and is covered with very rich silk stuffs, embroidered in gold and silver; and surrounded with a very handsome railing of brass and silver, which is surmounted with small cupolas or thimbles.

Another mosque, which is the second object of devotion in the

city, is still very fine. It is called Setna Zianab, or our Lady Zianab, who was the sister of Sidi Hassan, and grand-daughter of the Prophet.

The mosque of the Sultan Hazan is near the citadel: it is remarkable for the boldness of its construction, is very high, and has a fine nave, which calls to the imagination the style of the European churches.

The mosque of the Sultan Calaoun is very remarkable; but a chapel in which is his sepulchre is still finer. This chapel is covered by a cupola, supported by superb columns. There were a great many tailors at work in it, sewing a large piece of black cloth, destined to cover El Kaaba, or the house of God at Mecca. This cloth, which is sent thither every year from Cairo, is a sort of camlet, the threads of which are woven so as to express their profession of faith, "There is no other god but God." The letters, which are several inches in length, are scattered over the surface, instead of flowers, or any other design. When I entered the place where they were working, the tailors presented me a needle and thread to sew. As it is esteemed a pious and meritorious act, I took some stitches in this cloth, which was destined to so respectable an object.

In the dependencies of this mosque, is a general hospital for the sick of both sexes, and for idiots. All of these unfortunate beings are in the greatest misery, and entirely destitute, whilst the administrator is clothed in the greatest luxury. After he had shewn me the whole, I left an alms with him; but I was afterwards told that there were sufficient funds for its ample support, if the administration of them were well conducted. At the origin of this establishment, they carried the luxury and extravagance so far, as to construct a superb cradle in the middle of a large court, surrounded with galleries for the sick, and to pay a band of musicians to play every day under the cradle; but all this has disappeared, except the remains of the cradle, the sight of which gives rise to the deepest sorrow.

We have already spoken of Seid Omar el Makram, chief of the Scherifs, and of Scheik el Methluti, chief of the Mogrebins, or western people. I will now give the names and offices of the other grand Scheiks, viz.

Scheik Scharkaoui, chief of the grand mosque El Azahar, and first Scheik of the Ulema, or Learned Body.

Scheik el Emir, administrator and treasurer of the Azahar, and second chief of the Ulema.

Scheik Sodat el Ouafaïya, chief of the order or fraternity of Ouafaïyas. It is a rite which has particular forms and prayers.

Scheik el Bekri, chief of the order of Aboubekr.

The four Scheiks, or Judges and Counsellors of Kádi, are,

Scheik Hhaneffi,
Scheik Schaffi,
Scheik Maleki,
Scheik Hanbeli,
} whose names answer to the four orthodox rites.

The following personages are reckoned among the most learned men:

Scheik el Mehedi,
Scheik Soliman Fayoumi,
Séid Daouahli,
Seid Abderrahman Djarbarte.

The last is the most eminent astronomer in the country.

Scheik el Aroussi, and the Scheik Saoui, enjoy a great reputation, in consequence of the renown of their fathers.

Seid el Meherouki, chief of commerce, has great influence.

Mahmud Hassen, second chief of commerce.

These personages display the greatest luxury that they can afford; and it may be said, that in this instance they are as much in the extreme, in comparison with Morocco, as they are distant from that

place by their geographical position. Not one of them stirs abroad without being accompanied by a number of servants. They receive their inferiors as if they were sultans. They generally go out on horseback, preceded by a procession of saïz, or valets on foot, with large sticks in their hands, and followed by a group of armed servants on horseback. This gives to Egypt the appearance of an aristocratical republic, bending under the weight of military despotism, but unwilling to abandon the idol of liberty, which it thinks it possesses under these forms of independence. Mehemed Ali and the Arnauts care but little about these forms, provided the people pay and obey them.

In their worship they observe the same ceremonies as at Alexandria. I passed the time of Ramadan here. It is well known that the rich observe it by living in a manner completely opposite to their general mode; that is, by sleeping all day, and amusing themselves during the night.

During this time, the mosques, the houses, and the streets, are fully illuminated. Hundreds and thousands of lights may be seen in the great saloons of the rich, which consist in general of plain crystal, or coloured lamps, suspended to iron circles of different diameters, and placed one above another like lustres. They produce a charming effect, and no unpleasant smell; for the smoke passes out at the ventilators, which are in the cupolas, that form the roof of the apartments.

The inhabitants run like mad people in the streets on Easter day. The green leaves of date palms are sold. The men walk with these in their hands, whilst the women in groups go on each side, several of them crying, and uttering loud shrieks. The traditional law commands that they should visit the sepulchres on this day; but I strongly suspect that this public custom, which is prescribed by the law, is a vestige of the ancient worship of Adonis, or Adonaï; so near is the analogy between them. On account of our lunar year, Easter does not fall now in the spring, except eight times in the period of thirty-three years.

The citadel, which commands the city, is itself commanded by a mountain in the neighbourhood, so that it cannot sustain a regular siege. In the citadel is the celebrated well of Joseph, so often described by travellers.

The revolt of some Arabs, who infest the vicinity of the pyramids, prevented me from approaching them; but I determined to go as near them as it was possible. With this view I repaired to Djiza; and, leaving the village, I advanced towards the pyramids with my people, who were armed, to a certain point, when I retired, as it would have been rash to have ventured farther; for there were several parties of the enemy on horseback at a short distance before us, who threatened us, and desired nothing better than to revenge themselves; for the Arnauts of Djiza had had the good fortune the night before to carry off from them two hundred camels.

The imagination of man cannot conceive a just and correct idea of these pyramids, and the column of Alexandria, as they appear to the sight, their form and dimensions being so different from those of any other object. I had an achromatic telescope, and my military glass, made by Dolland, with me. By dint of comparisons and reasonings, I believe I succeeded in forming an idea of them, which, if not quite correct, is at least very near; for it is impossible to be perfectly exact when one sense alone is consulted, and that also at some distance. I shall not speak of their dimensions, for the mission to Egypt has completely solved that problem; it is sufficient to say that they are enormously colossal, and the work of man.

They are three in number, two much larger than the third; and I perceived less difference in height between the two large ones than is generally remarked by travellers.

The profound historian Mr. Duppreis says, that the large pyramid was constructed in such a manner, that an observer placed at its foot, on the day of the equinox, could have seen the sun at noon, seated as it were upon its summit. Thus it would appear, that the inclined plane of the side of the pyramid forms an angle with the plane of the horizon, equal to the meridional height of the sun at

that period, or equal to the height of the equator. The pyramids being placed almost exactly in the latitude of 30° north, it results that this angle ought to be 60°. As all the sides appear to be equally inclined, it follows, that the profile of the pyramid, cut perpendicularly from the summit to the base through the middle of two of its opposite sides, ought to present an equilateral triangle. This happy idea, caused by the most simple rectilinear figure employed in the construction of an edifice, produces the finest phenomenon. This was the stimulus which impelled me to try to verify it.

When the pyramids are observed at some distance, the base appears much longer than the sides, or the angle of the summit more open or obtuse than the angles of the base. But the origin of this illusion is, that the eye generally takes in two sides at one view, when the diagonal of the square of the base is seen, which is of course longer than its side. This also causes the pyramids to have a flattened appearance, though in reality the height of one of the sides is equal to a side of the base.

The problem respecting the use to which these pyramids were destined is also solved. They were intended to serve as a last abode for the bodies of sovereigns, who, carrying beyond the grave the enormous distinction of their rank over a slavish people, were desirous of having their mortal remains raised towards the heavens, while those of their subjects were buried in the abyss of the wells of mummies, which are in the neighbourhood. Such is man! and especially powerful man!

The pyramids are known by the Arabs under the name of El Haram Firaoun, who relate a thousand stories concerning them, and believe that their subterraneous galleries branch out and extend themselves through all Lower Egypt.

It is certain that no inscription or hieroglyphic exists upon them, which could serve as a guide to a knowledge of the period of their erection.

The large pyramid is attributed to Cheops, who lived about

850 years before the Christian era. I think it more probable th it is anterior to the period of history. If it was of the period inc cated, there would remain some other tokens than the simple recit of Herodotus, upon a monument which must, even in his tim have excited the attention and admiration of men.

There is a douar, or Arab village, at the foot of the gre pyramid. The comparison of the houses and tents, with the m nument, served me as a scale to form an idea of its enormo magnitude.

I saw the sphynx which is near the pyramids. It is well kno that it is a bust or head, formed of a rock of immense size. T Arabs call it Aboulphoul. I distinguished its head-dress, eyes, a mouth, perfectly; but, as I was in front, I could not perceive profile, which I desired most ardently.

The plain and the hills of the Sahhara, or Great Desert, cover with moving sand, terminates the prospect towards the west.

Djiza is upon the left bank of the Nile. I had been told it w a delightful spot, on account of its country houses and gardens. is now a miserable abode, filled with Arnaut soldiers, who condu themselves like banditti. * At the moment I leapt ashore, one their chiefs came to me, and took hold of a corner of my robe, if to examine the quality of the cloth; but immediately one of r servants, with a menacing air, pulled his hand away. When saw that several other armed servants and horses arrived in t sloops, and that the moment they disembarked they ranged the selves round me, he retired; and I did not see another attempt approach me, either in going or in coming. Djiza is, by a fault the dialect of the inhabitants, called by them Guiza, as also by t Arabian letter Djim, Guim.

Upon my return from Djiza I visited the island of Roudi, Rouda, in the Nile, near the right bank. This island, which is n abandoned, was formerly a little paradise, covered with delight gardens.

* See Plate XLVI.

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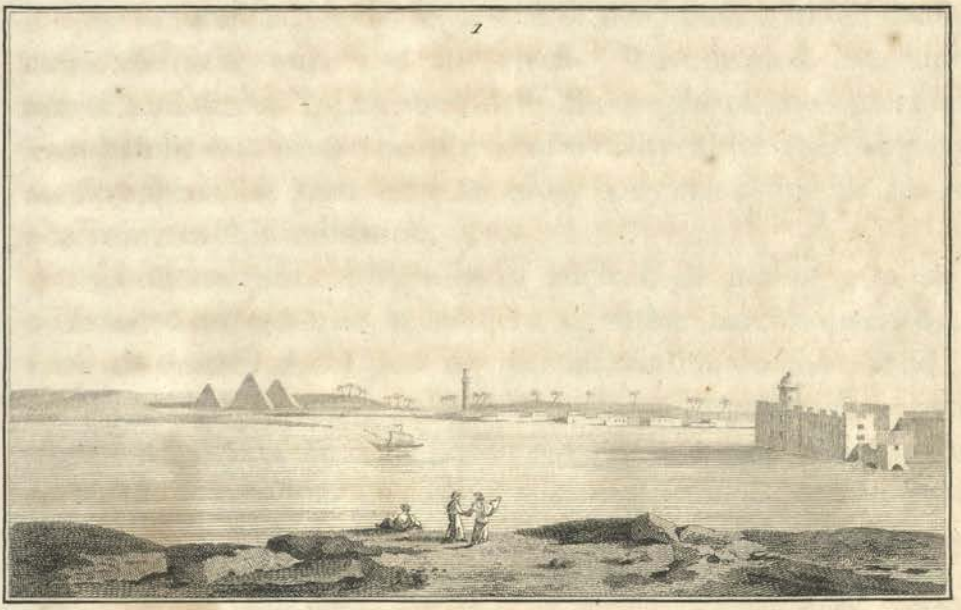

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Dessiné par Ali Bey. *Gravé par Adam.*

Published by Longman, Hurst, Rees, Orme & Brown, London, Nov. 1, 1813.

At the southern extremity the famous Mikkias is situated. This column was raised to ascertain the height of the waters of the Nile, at the period of the inundation.

This column is placed in a sort of deep court, which communicates with the waters of the river. It is divided into unequal cubits and digits, which shew daily the height of the waters at the inundation, and mark the degree of fertility which may be expected at the approaching harvest; for every body calculates his operations according to this indication.

This monument, which is of such high importance, is now abandoned to a horde of soldiers, or rather barbarians, who conspire to destroy it. Upon my disembarkation in the island, they conducted me among a heap of ruins; and what was my surprise, when I discovered that the Mikkias might be reckoned as among the number. A mosque, and other edifices joining it, are quite dilapidated; and there have already fallen four of the eight little columns that supported the upper gallery. The roofs are falling by fragments; and, as if the hand of time was too slow in its ravages, and in completing its destruction, these soldiers tear away the lead which unites the stones and the wood of the roofs. It is by these means that a monument of the greatest utility, and which during so many ages has contributed to the glory of Egypt, is proceeding daily to its complete annihilation.

When the French were here they made several repairs to the Mikkias; but all is destroyed; and the pillar of the Mikkias itself would have been overturned ere now, if it had not been supported by a very large transverse beam, which they placed upon its capital. I asked if there was no man appointed to guard so interesting an edifice; and they begged to know, in answer, who would pay him. "Why at least is there not a door to prevent the access of every one to it?" "That would cost money." "Would the soldiers carry it away?" Tears were the only reply to this and other questions.

I was tempted to believe that Mehemed Ali connives at the destruction of the Mikkias; for it appeared that the Calif Omar desired it.

The wall of the court in which it stands is lined with quartrose stone: the staircase leading down into the area is of the same material, as is also the column itself, which it was impossible for me to approach, on account of the water with which it was surrounded. A cupola of wood, of an elegant form, which covers the whole, is rapidly decaying.

A monument of this kind, in a country where the harvest depended upon rain and other accidental causes, would be insignificant, and misplaced; but in Egypt, where the abundance or scarcity of the harvest depends absolutely upon the degree of the periodical increase of the Nile for the inundation or watering of the country, experience having shewn the exact result which each cubit of the elevation of the water produces in the harvest, the instrument destined to measure the increase and rise of the river ought to be an object of the highest importance to an enlightened government, since it gives it a certain means of being forewarned against disasters, which would be inevitable in other countries, where they cannot foresee what will be the degree of abundance, until the moment of gathering in the crops. It was on this account that the French made it an object of particular attention. It is to them the praise is due, of having formed the superb walk, with the rows of trees, which traverses the island of Roudo from south to north.

We returned to Old Cairo, or Massar-el-atik, a suburb upon the right bank of the river, facing the island of Rouda and Djiza.

It is said that this suburb was formerly more agreeable than Cairo, on account of the great number of pleasure houses which persons of rank and fortune had here; but it is now indeed Old Cairo, for the deserted houses are falling into ruins. I saw the soldiers pulling them to pieces for the sake of the wood, which they sold.

Notwithstanding this destruction, Old Cairo seems to have many inhabitants. I perceived the public markets abundantly supplied.

There are several convents belonging to different Christians in the town. I visited the Greek monastery, which is situated in a fine position, having an elevated terrace, which commands a view of the town and country. From it I perceived the pyramids of Sakkara, which seem to rival in height those of Djiza. There is one of them which has the singularity of being constructed with very large steps.

In the monastery is a chapel dedicated to St. George, which is held in great veneration in the country. The saint is represented in a little picture that is placed over a small altar raised in one corner, and shut in by a railing of brass wire.

In the middle of the chapel is a column, with a chain of iron, to which they fasten the idiots when they bring them there to implore the protection of the saint. The monks relate that there are wonderful cures performed upon these unfortunate persons, of whatever religion they may be, who happen to be presented to the saint.

I went to visit a convent belonging to the Copts. I was introduced into a subterraneous grotto, situated under the principal altar of the church, where they pretend the family of Christ found an asylum when they fled into Egypt from the persecutions of Herod. The thing appeared to me so absurd in all its circumstances, as not to deserve any further mention. It is easily to be imagined that this grotto and chapel are not barren ground to the monks, whose business it is to propagate the tale.

The largest suburb of Cairo is Boulak. The city being at some distance from the Nile, Boulak is the port. It has some good buildings, and, by its position, is not likely to sink into neglect, like Djiza and Old Cairo. It is a large place; and the port is enlivened by a number of vessels, which carry on a trade with the banks of the Nile, that occupies many hands. The customs produce considerable sums. The road from Boulak to Cairo is superb, since it has been repaired and embellished by the French.

In speaking of the commerce of Boulak, it may be imagined that it is hardly the shadow of what it ought to be, since the insurrection of Saaid, or Upper Egypt, to which place the Mamelukes with Ibrahim Bey and Osman Bei Bardissi have retired, makes Cairo lose all the trade of the interior of Africa. The revolutions in Barbary prevent the arrival or departure of caravans for Morocco, Algiers, and the whole of the western countries.

The wandering Arabs of Ssaddor, or the Desert, repair to the environs of Suez, to rob the caravans, which convey effects from Arabia and the Indies that arrive by the Red Sea. The war with England suspends the commerce with the Mediterranean. These are the causes which have diminished the exterior commerce of Egypt.

The interior commerce is not more flourishing. The Mamelukes reign over all Upper Egypt; Elfi in the province of Behira; the Arabs of the province of Scharkia are in rebellion; partial revolutions occur continually in Garbia, or the Delta; in short, it may be said that it is almost impossible to perform the least journey in Egypt without running the greatest risks.

When I see Cairo carrying on so great trade as it does under such fatal circumstances, I say Egypt is a great country. But what would it be under more favourable circumstances, and a tutelary government!

CHAP. III.

VOYAGE TO SUEZ. — ARABIAN VESSELS. — PASSAGE OVER THE RED SEA. — DANGER OF THE VESSEL. — ARRIVAL AT DJEDDA. — AFFAIR WITH THE GOVERNOR. — DJEDDA.

RAMADAN having ended the 11th of December, I made all the necessary arrangements for my journey to Mecca. Some of my friends wrote to their correspondents at Suez, Djedda, and Mecca, to bespeak houses for my reception, and to afford me protection in the places where I might stop.

I left Cairo, accompanied by several Scheiks, on Monday the 15th December 1806. I took my leave of these good friends at a short distance from the town, for I did not choose that they should advance into the desert; and in three hours afterwards we stopped at Ahsas, which is half a league north of Matrrieh. *

We waited at Ahsas two days in our tents for a large caravan to join us. During this period, some of my Christian and Mussulmen friends came to pay me a visit from Cairo. Among others that came was the French consul, accompanied by a considerable suite, and five Mamelukes, who were French renegadoes, in the service of Mehemed Ali. Having questioned the latter as to their situation, I learnt that, after having belonged to the French army, they had taken the turban, and that they were well settled with their families.

* The journal of the journey from Cairo to Djedda having been lost, Ali Bey was obliged to renew it from detached notes and astronomical observations, which he had preserved. This relation, and that of the short journey from Tangiers to Tetuan, are the only two papers which were missing of all his travels in Africa and in Asia. Luckily these have been replaced by the traveller himself, who, though deprived of the original details, was enabled to supply the defect, in consequence of having returned from Mecca to Cairo almost by the same route. The account of his return will be found in its proper place.

They have a Spanish piastre daily for their pay, and are almost always in commission in the villages, to collect the contributions, and other objects; an employment which brings them in a great deal of money. They have superb horses, and are richly equipped.

On Thursday the 18th the signal for departure was given; and immediately appeared long files of camels, coming from all sides of the horizon, leaving their respective encampments, to unite themselves with the main body. The caravan being assembled, began to traverse the desert, directing its course toward the east.

My part of the cavalcade was composed of fourteen camels and two horses only; for I had left almost all my effects, and a number of my servants, in Egypt. The whole caravan consisted of five thousand camels, and between two and three hundred horses. There were persons of every Mussulman nation, who were going to perform their pilgrimage to Mecca.

The camels walked in files, with an equal and regular step, like clock-work. We encamped during a part of the night in the middle of the desert.

Friday, December 19th.

We continued to hold our course towards the east.

As the caravan marched very slowly, I passed to the head of it, accompanied by two servants, who placed a carpet and a cushion for me by the side of its path, and seated myself during three quarters of an hour, whilst it defiled before me. Then mounting my horse, and arriving at the head of it as before, I repeated this manœuvre three or four times, by which means my journey was not fatiguing.

The ground is composed of hills of moving sand, without the least appearance of plants or animals. Not an insect or a bird to be seen in the air. We saw at a distance upon the right, the branch of the Djebel Mokkattam, or the round topped mountain of Cairo, which extends to the neighbourhood of Suez.

Saturday, December 20th.

We commenced our route at an early hour in the morning, and perceived at a great distance the little town of Suez, situated upon a small height. All those who were on horseback, as also the armed Arabs, who were mounted upon camels or dromedaries, went to the head of the caravan, forming a line of battle; and in this order we continued to march.

Shortly after we discovered a group of persons on horseback, who were coming from Suez, and prepared our arms; but perceiving they were Arnaut soldiers, and inhabitants of Suez, who were approaching to meet us, every one was rejoiced. The two bodies met, and the rejoicings began.

We marched in the same order, that is to say, in a long line. Several Arabs detached themselves successively from the rank, on the right and left, challenging each other, and amusing the rest by firing off their guns. This racing and firing took place parallel to us; so that we heard the balls hiss past us; and sometimes they came very near, which amused every body very much.

It was a fine coup d'œil to see these Arabs leave their ranks, and go at full speed mounted upon horses or dromedaries, with their lances in the air, or pointed forwards parallel to the line, and so near that the points of them passed our horses noses at four fingers distance. Let us imagine what sort of movement they ought to give their horses, to prevent them from touching the procession, which keeps moving forwards. It must be, that the course of their horses is a little oblique, and executed with the rapidity of lightning. What fine horses are to be found in this country!

At length, about noon, the caravan made its entry into Suez, amidst shouts of joy, and the firing of guns. I took up my residence in a house which had been prepared for me.

Suez is a small town, falling into ruins. The inhabitants consist of about five hundred Mussulmen, and about thirty Christians.

The position of Suez, at the extremity of the Red Sea, makes

it the key of Lower Egypt, upon that coast. The port is extremely bad. The ships, called daos, that navigate the Red Sea, cannot enter but at high water, and after they have been unloaded. The real port is situated at half a league distance towards the south, upon the coast of Africa. It is deep enough for large frigates.

The Red Sea at Suez is at most only two miles broad at high water; and when the sea is out the distance is reduced two thirds. Upon the shore is a quay almost entirely composed of shells, which is very convenient for embarkation.

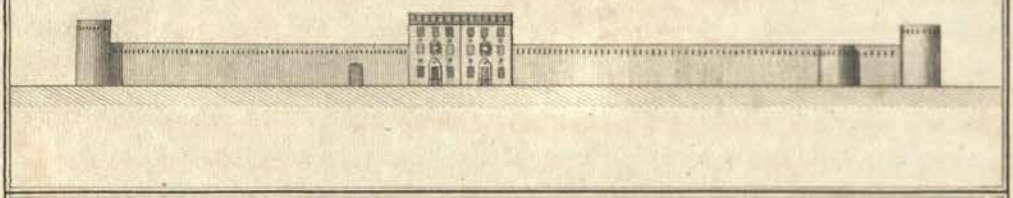
The streets are regular, without pavement; and the ground is sandy. The houses are falling into ruins. The public market is tolerably well supplied with certain articles, which arrive generally by sea, from the shores of Arabia and Africa. The Wadi-tor, and the Djebel-tor, or Mount Sinaï, furnish Suez with good fruit and vegetables. The re-union of the fleets and caravans occasions a considerable quantity of specie to circulate here; a continual stimulus to the activity of the inhabitants, who are all without exception merchants, traders, or street porters.

There is no fresh water in the city, except that which is brought from afar. El-bir-Suez, or the wells of Suez, the water of which is brackish, are a league and a quarter distant upon the road to Cairo. El Aayon Moussa, or the fountains of Moses, which yield a disagreeable and fœtid kind of water, are still further off, upon the Arabian coast. The only water which is really and truly good, is that which is obtained from the Arabian mountains. It costs so much, and they bring so little of it, that it is requisite to dispute and fight for it. The aridity of the sand which surrounds Suez is such, that there is not the least tree or vegetable.

The bread is a species of cake badly made. Meat is very scarce, and sometimes is not to be had at all. It is the same with fish.

The Christians, who all profess the Greek religion, have a church and a priest. There are several mosques; but they are going to decay as well as the houses.

3



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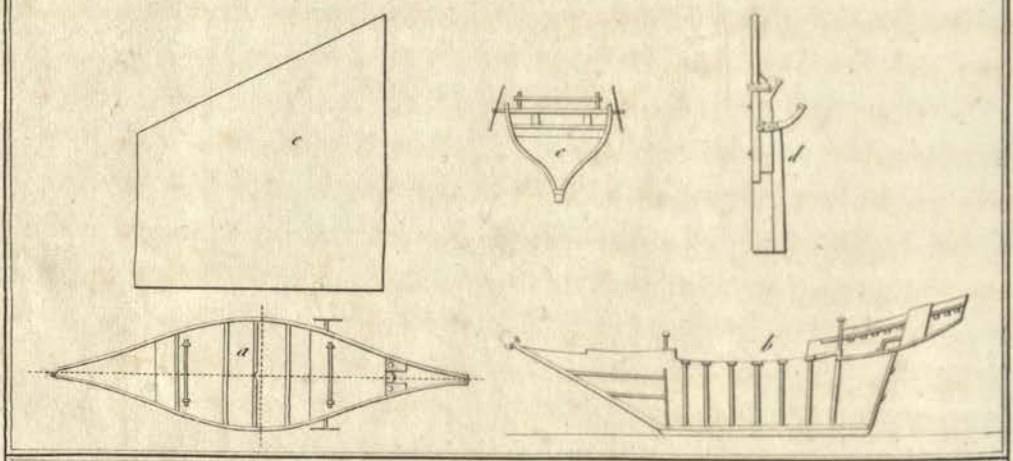

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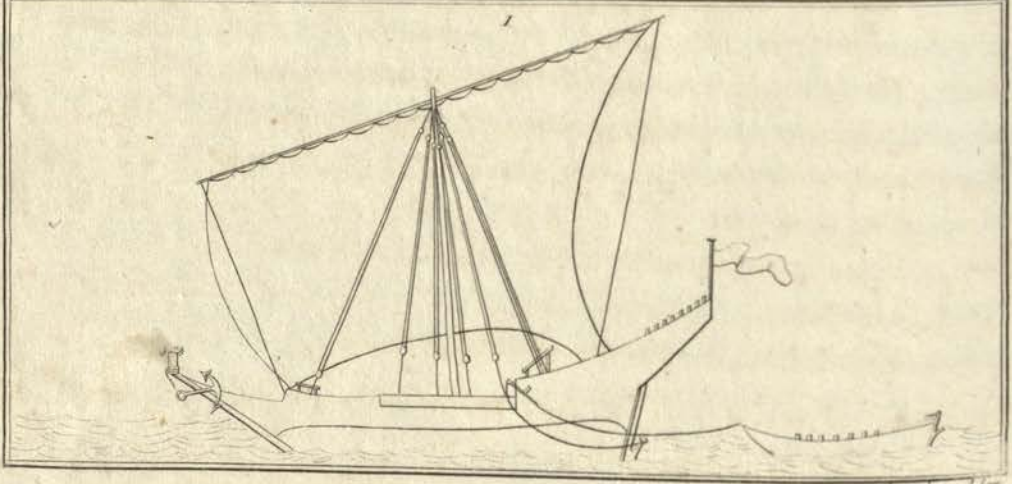


tiré par

The town is surrounded with a very bad wall. There still exist some ditches, ramparts, and outworks, constructed by the French, and two or three two-pounders.

A negro, the slave of a person at Cairo, was then governor of Suez, with the title of Aga, and had thirty Arnaut soldiers under his orders. His Kiahia, or Lieutenant Governor, was also the civil judge of the town. All the soldiers, and their chiefs, gain immense sums by smuggling.

There are no workmen at Suez but calkers. The climate is very variable.

I remained there two days; and on the third, Tuesday the 23d December 1806, I embarked in a dao, upon the Red Sea, to cross over to Djedda.

The daos are the ships belonging to the Arabs, which carry the largest burdens upon the Red Sea. Their construction is singular, their height being equal to a third of their length, which is increased at the upper part, by a long projection at the head and stern, in the manner of the ancient Trojan galleys. * The following are the proportions of the dao on which I was aboard:

	Feet.
Length of the keel	43
Projection of the poop	16
Projection of the prow	32
The greatest breadth of the body of the vessel	21
Height of the hull	16
Height of the mast from the bottom of the hold	60
The sail-yard	80
The middle breadth of the cabin	14
The length	14
The height	5½

The ropes of the ship were made of the bark of palm trees, and the sail of extremely coarse cotton.

* See Plate XLVII.

The dáos carry three sails of various sizes, to use on different occasions, and two little smack sails; but they never make use of more than one at a time. The Plate XLVII. represents this division of the ship.

We had no other cargo than silver coin, which the captain received in sealed bags, from the merchants of Suez and Cairo, to transmit to their correspondents at Djedda.

I engaged the cabin for myself: my servants, and about fifty pilgrims, occupied the hold. The captain was from Mokha. The crew consisted of fifteen sailors, who were as thin and black as apes.

We remained at anchor three days, and sailed on Friday the 26th, in the evening.

Saturday, December 27th.

After having sailed the whole of the night and the following day, we cast anchor at four o'clock in the evening, in a little port upon the Arabian coast, called El Hammam.Firaoun.

I observed the longitude of the point of the Cape Almarhka, upon which El Hammam Firaoun (or the baths of Pharaoh) is situated, to be 30° 43′ 25″ E. from the observatory of Paris.

Sunday, December 28th.

We sailed during the day, and until dusk, when we cast anchor at a short distance from the town of Tor, upon the Arabian coast.

Monday, December 29th.

In the morning we entered the port of Tor, where we remained the whole of the day. I found its longitude to be 31° 12′ 55″ E.

Tuesday, December 30th.

We kept out to sea the whole day, and passed the Cape Ras Aboumohhammed, upon the coast of Arabia.

Wednesday, December 31st.

We sailed during the whole day to cross the arm of the sea that runs up into Arabia, and which is called Bahar el Akkaba. After sun-set we anchored in a port well sheltered, and situated in one of the islands, called Naaman, or Ostrich.

On Thursday the 1st of January 1807, after having sailed the whole day, we cast anchor at night upon the Arabian coast.

Friday, January 2d.

We did the same as on Thursday.

The navigation of the Red Sea is dreadful. We sailed almost continually between banks and rocks, above and under water; so that we were obliged to have a guard of four or five men upon the prow, who examined the course attentively, and who cried to the steersman to steer to the right or left. But should they commit an error, or discover the shoal too late, or too near to the ship; or should the steersman, who cannot see them, not keep far enough off; or, in keeping too far, strike the ship upon a neighbouring bank, which had not been observed; and should he misunderstand the cry, as sometimes happens; or should the wind or current prevent him from changing his direction, during the interval which takes place between the discovery of the rock and the arrival of the vessel at the place of danger; the ship would be dashed to pieces, and all would be lost. What chances to run between life and death, at every instant, in this hazardous navigation!

It is on these accounts that there are so many shipwrecks every year in this sea, which appear to check the audacity of voyagers: but

what is the fear of death to the desire of amassing of riches. The Arabian vessels, which convey the valuable productions of the Indies, of Persia, and of Arabia, continually navigate this sea, that devours so many victims, and may perhaps be the cause of their destruction.

To guard in a certain degree against danger, these ships have a false keel under the real one, which, when they strike, lessens the shock a little, and if the weather is not rough, saves the vessel. On the other hand, the immense cotton sail, nearly an inch thick, and of a bad shape, requires the same manœuvre as if it was a smack-sail; so that to change the course it must be loosened, when it floats like an immense sheet, and gives terrible shocks: the rude ropes of bark bend with difficulty: all which render the working of the ship so heavy, fatiguing, and tardy, that I am astonished the number of shipwrecks is not more considerable.

Fifteen men were not at all times sufficient to manage our sail: it was then requisite for the passengers to lend a hand.

Saturday, January 3d.

We passed through the midst of the numerous group of Islands called Ham'ra, and cast anchor near one of them.

Sunday, January 4th.

We anchored at night near an island surrounded with rocks.

Monday, January 5th.

Terrible day! About midnight a furious storm arose. The wind increased in such a manner, that at two in the morning it blew with double force; so that in a few minutes the cables of four anchors were broken. The vessel, being left to itself, and the mercy of the wind and waves, was driven upon a rock, upon which it struck with dreadful violence. We all thought we were lost, and uttered cries

of desolation and despair. In the midst of these clamours I distinguished the shrill voice of a man, who sobbed and cried like a child. I asked who it was, and found it to be the captain. I enquired for the pilot, but he was no where to be found. Then thinking every thing was lost, since I perceived the ship abandoned to its wretched fate, and that it continued to beat in the most horrible manner against the rocks, I determined not to wait till it was wrecked. I called out to my servants, "The boat, the boat." They seized upon it immediately; but every one wished to throw himself into it. They gave me their hands, and I leapt into it, over the heads of the rest of the passengers. I ordered them to clear away from the ship; but one man, whose father remained on board, held the boat fast to the ship by a rope, which he held in his hand, crying out, "Abouya! Abouya!" Oh my father! Oh my father! I respected for a moment this cry of filial piety; but at the sight of a number of men who were ready to precipitate themselves into the boat, I cried to this good son to let go the rope. Deaf to my cries, he continued to hold by it, and to call for his father; when, fearing the boat would be overwhelmed by numbers, I found myself forced to strike him upon his hand, which made him quit his hold; and in the same instant we were carried a hundred toises from the ship. This scene passed in less than a minute. Short moments, but very dreadful ones!

But where to go? Instead of the soft light of the moon, which might have lighted us on our course, a veil of black clouds covered us with the deepest obscurity; we could discern nothing: we were almost naked. The waves of the sea filled the boat with water, whilst a deluge of rain fell at intervals. A discussion arose; some wished to go to the right, others to the left, as if it had been possible to distinguish objects through such thick and dark clouds. The dispute becoming serious, I silenced it, by seizing the helm, and saying to them, in an imperious tone, "I know "that which you are ignorant of; I charge myself with the ma-

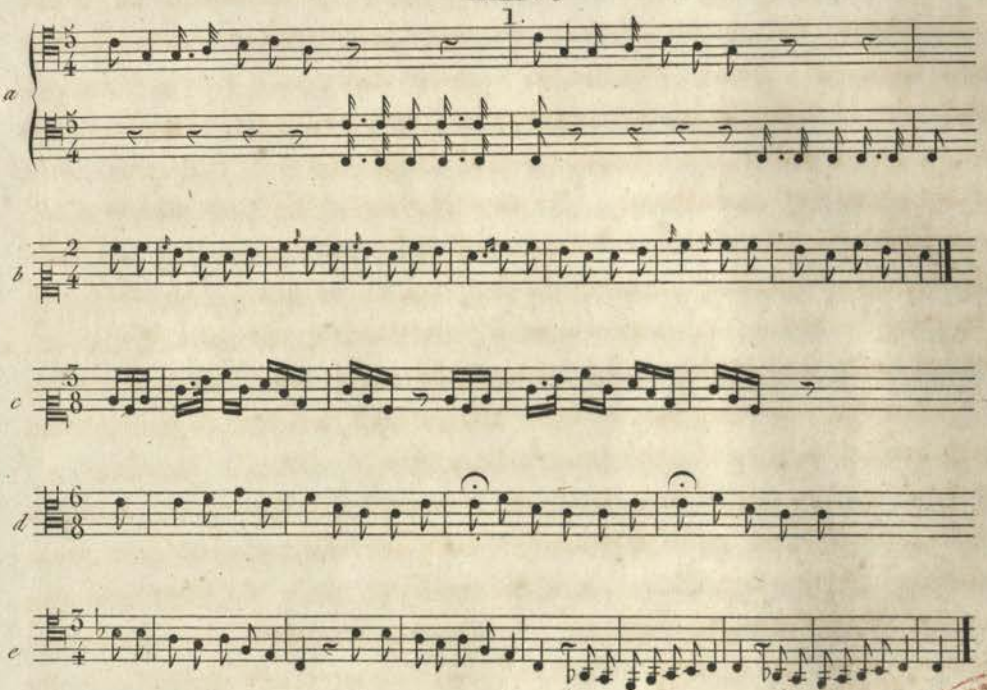
" nagement of the boat; and woe to him who dares to dispute it " with me."

I had well observed the position of the land at the commencement of the night; but I was ignorant to which side I ought to turn, not being able to set the boat in an easterly direction, by the smallest reflection of light from the heavens. I tried as much as possible to preserve our position relatively to the ship, which I still perceived. To increase my misfortune, I found myself attacked with violent vomitings of bile; but I would not quit the helm. I ordered them to row, but my companions did not know how. Nevertheless I pointed out to them their places, distributed the oars to them, shewed them the method, and began to sing after the manner of the sailors of the Red Sea, to give them the time, and to make them move uniformly. What a spectacle! almost naked; buffetted by the waves, the rain, and the hail; lashed to the helm, without knowing where to go; surrounded with the most dismal darkness; suffering terrible sickness; and obliged to sing to regulate the uniformity of their movements. Sometimes the boat, our last and only resource, touched a rock, and made our blood freeze in our veins. At length, after a whole hour passed in this frightful agony, the clouds cleared a little: a ray of light from the moon served to point out the east to me, and to bring joy to my heart. I cried, " We are saved." Then I turned the head of the boat to the Arabian coast. The weather was not sufficiently clear, however, to discover it; but after three hours of the greatest fatigue, the day began to appear; and we found ourselves almost close to the land.

We all landed, fifteen in number, almost naked. The first thing we did was to embrace, and to felicitate each other on our escape. My companions could not forbear expressing their surprize to me at so unexpected a salvation, asking me how I knew the land was so near, notwithstanding the darkness of the night; and, by a spontaneous impulse of their gratitude, they stripped themselves of part of their clothes, and presented them to me; so that I soon found

LXIV.

1.



2.

ابانا الذي في السماوات . يتقدس اسمك . تاتي ملكوتك
تكون مشيتك كما في السماء كذلك على الارض . اعطنا
خبزنا الجوهري كفاف يومنا . واغفر لنا خطايانا
كما نغفر نحن لمن سائ الينا ولا تدخلنا في التجارب
لكن نجنا من الشرير امين

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Dessiné par Ali Bey. Published by Longman, Hurst, Rees, Orme & Brown, London, Nov.1 1815. Gravé par Adam

myself dressed in a most grotesque manner. I was, however, skreened from the cold wind that blew.

But what land was it upon which we had disembarked? I sent four men to explore it, and found, upon their return, that we were upon a desert island, which was a mere sandy plain, without water, rocks, or vegetation. We perceived the main land at some leagues distance; but how to venture upon a still furious sea we knew not. And if the hurricane were to last some days, how could we remain without eating or drinking?

The weather, which cleared up by degrees, enabled us to perceive our ship in the horizon, with another vessel at its side. What was our joy upon observing it, after thinking it was lost! But what could the other ship be?

The weather became cloudy a second time. Torrents of rain fell upon us; and the cold wind nearly deprived us of feeling. We kept closely together, to keep ourselves warm if possible, and spread a large cloak that we had by accident with us over our heads, to serve us as a shelter, which kept off some of the rain and wind; and we began to be a little warmer.

At noon the weather became more calm; and the boat of the other ship, which was looking for us, approached near enough to discover the signals we made with a shirt tied to the end of an oar. The sailors assured us that our vessel was saved, without having sustained much damage; because it was very sound, and not heavily laden. As she had lost all her anchors, she was fortunately assisted by the other ship, which, arriving by chance in the moment of distress, lent her an anchor and cables.

We embarked on board the two boats, and returned to the ship; but what a scene presented itself upon my arrival! All of them, glad to see me safe, threw themselves at my feet, shedding tears of joy: they embraced me, not knowing how to express their satisfaction; for they imagined we had been all buried in the sea; and we, in our turn, had thought they must have been dashed to pieces,

against the rock. My heart could not withstand so affecting a scene; I was deeply moved, and wept with them.

At the moment that we left the ship, a man trying to leap into the boat fell into the sea. This was the only person who fell a victim to the tempest.

We remained the whole day and the following night at anchor, to give time to put every thing in order, so that we might sail the following day.

Tuesday, January 6th.

After having sailed all the day, and passed near the island of Djebel-Hazen, we cast anchor upon the Arabian coast at night-fall.

Wednesday, January 7th.

We entered, towards the evening, the port of Jenboa, the largest and most considerable town upon the Arabian coast after Djedda.

Thursday, January 8th.

We passed the day at Jenboa. The captain bought anchors, and other articles which he stood in need of, and had the ship calked.

Friday, January 9th.

We passed the tropic this day, and cast anchor at Algiar.

I made some curious observations here, which are lost.

The 10th, 11th, and 12th, we sailed during the day, and anchored during the night. The notes I took during these days were unfortunately mislaid.

I began to feel a continued pain in the groin; and a considerable swelling took place, which made me think I had a rupture. It was

no doubt occasioned by the effort I made in leaping over the heads of the people on the night of the storm. This chagrined me the more, as I feared I should be incapable to support any fatigue, or to mount on horseback, at the moment when I should require all my strength.

As it was an accident I had never foreseen, I had not taken any notes of the way to cure this disease. I did not know what to do; but, guided by simple reasoning, I applied bandages and pressure to it, and tried every thing to reduce the part, by lying down in the most favourable posture for my situation.

On the last of these days we arrived at Arabok, which is at the northern extremity of Beled el Haram, or Holy Land. The ship ran upon the sand purposely, to enable the pilgrims to perform the first duty of their pilgrimage, which is called Iaharmo. It consists in throwing themselves into the sea; in bathing, and making a general ablution with the water and sand; in saying a prayer whilst naked; in covering the body from the waist to the knees with a cloth without a seam, which they call Ihram; and in taking some steps in the direction of Mecca, whilst uttering the following invocation:

Li Bèïk; allàhumma li Bèïk
Li Bèïk; la scharika láka li Bèïk
Inna alhámda, oua naamáta láka
Ouél moulkou, la scharika lèïk.

They afterwards form some little heaps of sand with their hands, embark dressed as above mentioned, and repeat the same prayer during the remainder of the voyage.

As I was ill I did not throw myself into the sea. I performed my ablution with the sand, whilst my servants formed an open space for me with sheets and hhaïques, to skreen me from the wind. I offered up my prayer and invocation, and formed the piles of sand whilst naked, according to the spirit of the order. I returned to the ship leaning upon their arms as I had gone.

Upon whatever coast of the Beled el Harám, or Holy Land, the pilgrim arrives, he is obliged to observe the same ceremonies, which are considered as the beginning of the pilgrimage. There are some slight variations in the four othodox rites of the law.

From this moment they must not shave their heads until they have made the seven turns round the house of God, kissed the black stone, drank of the water of the sacred well called Zemzem, and made the seven journeys between the sacred hills of Ssafa and Méroua.

Tuesday, January 13th.

We cast anchor happily in the harbour of Djedda, which terminated this dreadful passage.

I sent my servant immediately on shore with letters to the merchant Sidi Mohamed Nas, who was charged with my affairs.

I went ashore myself in a boat about noon. I was very well received, and lodged in an apartment adorned with every eastern luxury. They immediately served up a grand repast.

At sun-set the ship arrived in the inner port; and the next morning, my servants and effects being disembarked, I established myself in a house of my own.

I felt myself much indisposed and very weak, so that I could scarcely move myself. The four first days after I landed I had a fever, notwithstanding which I went to the mosque on Friday, where I met with a disagreeable circumstance, which I shall relate.

The day after my arrival, the Governor, who was a negro, named Ouisir, and had been a slave to the Sultan Scheriff of Mecca, sent to tell me that he had been informed I had some saddles, and that he desired to see them. It was clear that the drift of this proceeding was to obtain one of them as a present; but as I had not received any mark of consideration from this personage, and as I did not either want his services or fear him, I ordered my groom to carry the five saddles to his house, but only to allow him to look at them.

The Governor having examined them, let some indirect hints escape him; but my servant pretended not to understand him, and agreeable to my instructions brought them all away.

It appeared that this circumstance hurt the pride of the Governor, who, to revenge himself, tried to offer me some public insult, which he carried into execution on the following Friday.

I had been in the habit, in all the countries through which I had travelled, of ordering some of my servants to precede me with my carpet, to place it in the mosque by the side of the Imam, and to keep my place, by standing by it until my arrival; and however full the mosque was, my carpet had been respected at all times.

I had observed this rule on the Friday in question. My servants had placed my carpet in the mosque, and I was upon it, repeating my introductory prayer, when the Governor, accompanied by his black officers, arrived. The latter made those who were near me rise, and placed the Governor's carpet in such a manner that a part of it covered a part of mine; but they did not dare to say a word to me. The Governor placed himself; and his chief officer, after some hesitation, became emboldened, and tapped me softly upon the shoulder. I turned my head. He then made a sign to me to quit my place, which I did immediately, to avoid a disturbance; and he immediately placed himself upon my carpet, and began his prayers.

Every body looked with astonishment, and seemed desirous to see how the affair would end, and how I should take the offence. I, Scherif, son of Othman Bey el Abbassi, could I support the insult of a slave! But he and his attendants were armed. They sought to provoke; and if I had allowed myself to be mastered by my passion, they would have abused their authority; in consequence of which I formed my resolution as to the course I intended to take.

The moment the prayers were finished, I arose before any other person, and said to my servants, in a loud and harsh tone, "Take "up that carpet, carry it to the Imam, and tell him I present

" it to him for the use of the mosque; for I will never more make " use of it for my prayers. Carry it away." My servants took it up very briskly, and carried it to the Imam, who was very glad of the present. The rest of the people applauded this action; but the black Governor and his officers remained petrified. I presented some alms to the mosque and the poor, and, accompanied by several persons, returned home, when I went to bed, being tormented by a strong fever.

Notwithstanding my feeble state of health, I made some astronomical observations, which gave me the longitude by lunary distances of 36° 32′ 37″ E. from the observatory of Paris. The latitude, according to the sun's course, was 21° 33′ 14″ N., and the magnetical declination 10° 4′ 53″ W.

Djedda is a pretty town. Its streets are regular. The houses are fine, built of stone, and are two and three stories high, but are not very solid. They all have a great number of windows, and flat roofs.

There are five mosques, which are all poor and ugly.

The town is surrounded with a good wall, which has irregular towers. At ten paces distance from the outside of the wall there is a ditch, which is entirely useless, as it is not flanked by any work. It is filled with dirt at the city gate, to serve as a passage instead of a draw-bridge; and although of a late construction, will not last very long, its sides being cut perpendicularly, without any lining. It is about ten feet broad and twelve deep.

The public markets are well supplied, but the prices are high. A fowl costs a Spanish piastre. The vegetables are brought from a distance; for there are no gardens at Djedda, on account of there not being any river or spring.

The inhabitants drink rain water, which is excellent, as it is preserved in good cisterns. I cannot say as much of the bread, which did not appear to me to be of a good quality.

The air is constantly perfumed; for in all the public places there are men who sell water in glasses to drink, and who have a small

chafing dish near them, in which they burn incense and other aromatics. The same custom is observed in the coffee houses, shops, and houses.

There are about 5,000 inhabitants in the town, which may be considered as the mart of the interior commerce of the Red Sea. The ships from Mokha bring to it coffee, and the products of the East, which are unloaded here, re-shipped in other vessels, and transported to Suez, Jenboa, Kossier, and all other points of the Arabian and African coasts. It is certain, that if the Arabs were more skilled in navigation, Mokha could send its cargoes direct to Suez, without touching at Djedda, which enhances the prices of the commodities; but this is almost impossible at present, on account of their want of proficiency in this art, their ill-constructed ships without decks, and their ignorant captains, to whom a voyage from Mokha to Djedda, or from the latter place to Suez, is equal to a voyage half round the globe.

The interest of the Arabs, on the other hand, opposes an amelioration in this respect; for at present the articles of commerce leave in their town and country the product of interests, commissions, transports, duties, &c. which they would lose if the navigation were improved; and Djedda would become an unimportant place. The merchants at Djedda buy at Mokha, or rather those of Mokha ship cargoes, which are sold at Djedda; and the Cairo merchants send money to Djedda, to make purchases through the medium of the commissioners at Suez. All the manufactures of Europe are imported at Djedda by way of Suez, particularly cloth; but these do not serve to balance the productions of the East, and the coffee, which are exported, and paid for in Spanish piastres, or in large German crowns: these last are in most request, because they gain considerably by them at Jemen and Mokha.

The merchant who transacted my affairs appeared to carry on an extensive trade; but I believe he had little money, for it was very difficult to obtain any from him.

There is a great deal of luxury in the costume and apartments of the rich; but among the lower orders there are many very poor, some almost naked, and in the greatest misery.

The garrison is composed of two hundred Turkish and Arab soldiers; but we must not imagine that they mount guard, or execute the least military duty. Their business is confined to passing the night and the day in the coffee houses, drinking, smoking, and playing at chess.

There are no Europeans at Djedda; but there are a few Christians, Copts, confined to a house or barrack contiguous to the landing place.

The most important person in the town is the principal merchant, who is called Sidi Alarbi Djilarni. He is a man of talent, and very much attached to the English, with whom he makes almost all his bargains.

The inhabitants were at this time very much enraged, because the French the year before had seized upon a ship richly laden belonging to the Sultan Scherif, as also many other Arab vessels; notwithstanding which they did not cry vengeance, or shew their hatred to the French nation; on the contrary, they wished to be upon terms with them; but they did not know how to set about it. I believe they had really begun to like the French, since they had seen their conduct in Egypt.

Seduced as I was by the renown of the Arabian horses, I sent mine back from Suez to Cairo; but I found that at Djedda there were none, except a few which belonged to the rich merchants for their own use, and which they were unwilling to dispose of. I did not see a single mule. The asses are excellent, large, and well made, but have no advantage in shape over those of Egypt. There are an infinite number of camels, which are the only beasts of burden in the country.

I saw a prodigous number of dogs in the streets, which are without masters, as in all the Mussulman towns. They appear to be

regularly organized, or divided into tribes or families; for when one of them has the misfortune or the boldness to leave his own quarter, they make an infernal noise; and the intruder never escapes without receiving serious wounds. The cats, which resemble those of Europe, are nearly equal in number to the dogs. There are few flies, and no gnats, or other insects.

There are no coals at Djedda: the only fuel is wood, brought from a great distance, or the remains of old buildings.

They obtain their flour from Africa.

The inhabitants appeared to me to have sprung from a mixture of the Negro, Abyssinian, Indian, and Arab nations. I remarked several who had Indian faces, approaching even to the Chinese.

The intercourse between the men and the female slaves of Abyssinia and the negresses is so common, that upon the first day of my arrival one of the first things which the merchant asked me was, if he should purchase an Abyssinian female slave for me. I thanked him, but refused his offer, not that it would be prohibited by my law, but I considered myself as under a state of penitence during my pilgrimage.

There are, it is said, about a hundred coasting vessels that trade from here to Suez, and the same number which go to and from Mokha; but as there are many in general under repair, I believe the number may be reduced. A year never passes without several being lost upon the rocks in the Red Sea; but there are always some building at Suez, Djedda, or Mokha.

These people were once much richer; but the war with the Wehhabites has impoverished them; because they have passed their nights and days during many years under arms. To this cause may also be added the war in Europe, which has paralyzed the commerce of t' ast; and the revolutions in Egypt, Arabia, Barbary, and also t' ntry, which have prevented or rendered difficult the s from the West. All those causes have power- iness and riches.

Without the wall of the town, upon the land side, are a number of houses, inhabited by very poor persons.

Djedda is situated in a desert plain. The climate is inconstant. I observed the hygrometer to pass from great drought to extreme moisture in a short space of time. The north wind, traversing the deserts of Arabia, arrives in such a state of dryness, that the skin is parched: paper cracks as if it was in the mouth of an oven; and the air is always loaded with sand. If the wind changes to the south, every thing is in an opposite extreme: the air is damp; and every thing that they handle feels of a clammy wet. This moisture relaxes the animal fibres, and is very disagreeable. Notwithstanding, the inhabitants assert that it is more salubrious than the aridity of the north wind.

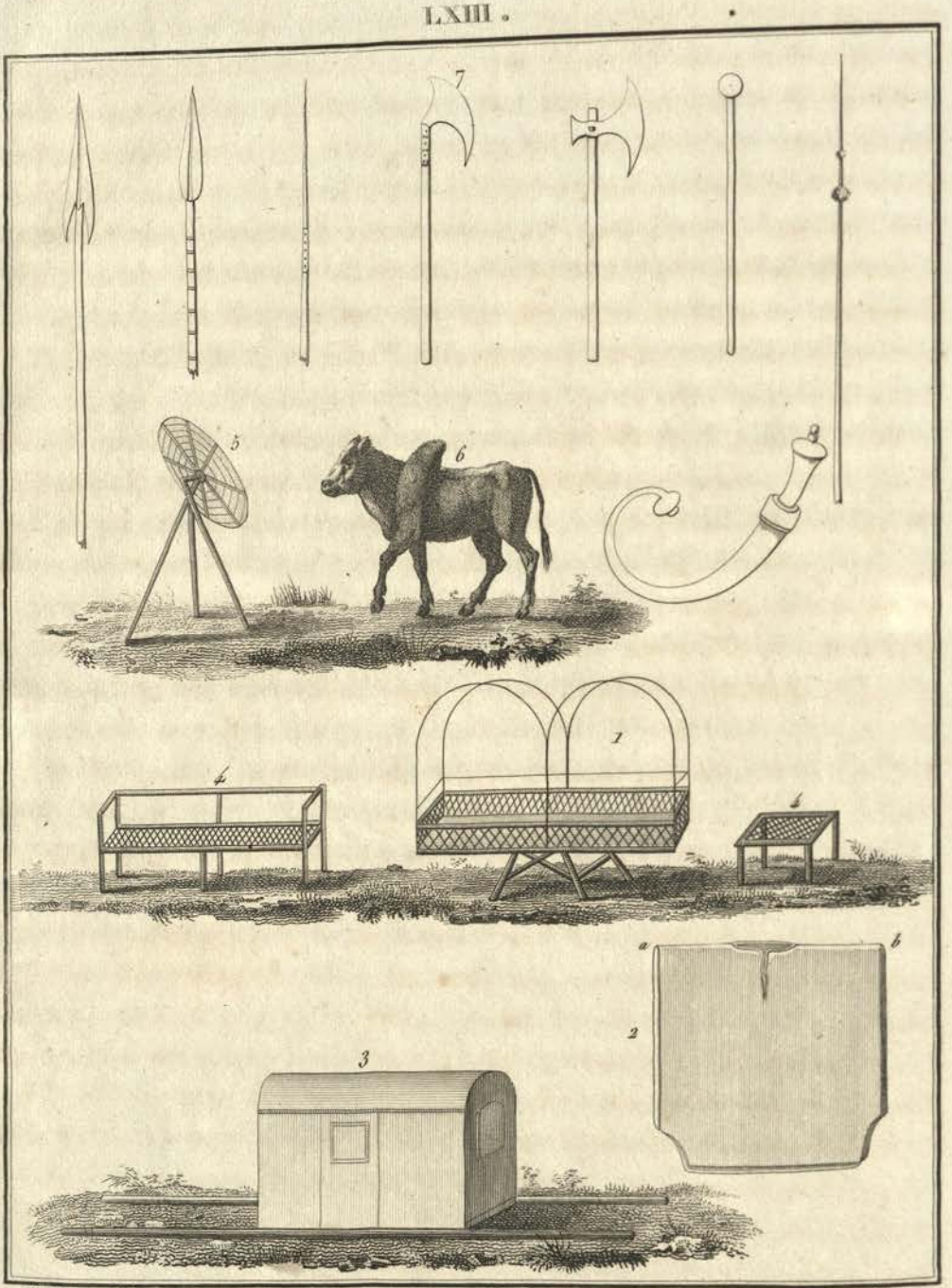
The greatest heat I observed during my stay was 23° of Reaumur. When the south wind blew, I perceived the atmosphere to be loaded with a sort of fog.

I observed the moon one night in the zenith, and another towards the north. This was the effect of the latitude; for I was nearly two degrees to the south of the tropic, or in the torrid zone.

From the first moment of my arrival they presented me every day some little pitchers of the water of the miraculous well called Zemzem, at Mecca, which I drank and paid for.

The evening before my departure for Mecca, the captain of the ship, who came to see me, broke my hygrometer.

LXIII.



Dessiné par Ali Bey.

Gravé par Adam.

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CHAP IV.

PILGRIMAGE TO MECCA. — EL HADDA. — ARRIVAL AT MECCA. — CEREMONIES OF THE PILGRIMAGE TO THE HOUSE OF GOD, TO SAFFA, AND TO MERNA. — VISIT TO THE INTERIOR OF EL KAABA, OR HOUSE OF GOD. — PRESENTATION TO THE SULTAN SCHERIF. — VISIT TO THE CHIEF OF THE SCHERIFS. — PURIFICATION OR WASHING OF EL KAABA. — HONOURABLE TITLE ACQUIRED BY ALI BEY. — ARRIVAL OF THE WEHHABIS.

BEING a little recovered, though very weak, I set out for Mecca on Wednesday the 21st of January, at three o'clock in the afternoon.

I travelled in a machine made of sticks, and covered with cushions, of the form of a sopha or cabriolet, roofed with boughs upon arches, which they placed upon the back of a camel, and called * Schevria. It was very convenient, as I was enabled to sit up or lie down in it; but the motion of the camel, which I felt for the first time in my life, completely exhausted me, in the feeble state that I was in. My Arabs began to dispute before they left the town, and continued during a whole hour, shouting and stunning every body. I thought they had finished; but new disputes and cries arose when we were outside the walls, which lasted another hour. At last a calm succeeded to the storm; and the camels being loaded, we set out upon our way at five, in an easterly direction, across a large desert plain, terminated at the horizon by groupes of small detached mountains, the aspect of which gave a little variety to the picture.

At half-past eight in the evening we arrived at the mountains, which are composed of bare stone, and do not produce any vegetation.

* See Plate LXIII.

The serene atmosphere, and the moon, which shone bright above our heads, rendered our journey very agreeable. My Arabs sang and danced around me. For my part, I was far from being at my ease; the motion of the camel was insupportable. At length, stunned by their noise, exhausted by fatigue, and my weak state, I fell asleep during two hours. When I awoke my fever was increased; and I vomited some blood.

My Arabs having fallen asleep, we lost our way; but discovering about midnight that we directed our course to Mokha, we changed it to the north-east, passing between woody mountains of a certain height; and having found our road again, we continued eastward until six o'clock in the morning, when we halted at a small douar, called El Hadda, where there was a well of briny water.

I could not exactly estimate the distance we had gone; but I think we were about eight leagues to the east of Djedda.

The huts in this douar were all alike, quite round, about seven or eight feet diameter. The tops resemble cones, the summits of which are about seven feet high. They are formed with sticks like a cage, and covered with palm leaves and bushes. *

On the outside of the douar, which was encompassed by a hedge,* were two circles of empty huts, which were destined to lodge the caravans; upon the arrival of which, the persons choose those that suit them best, without asking permission of any one.

Between the circles was the well, which was about two feet square and six fathoms deep. We judged that the soil was composed of moving sand to a great depth, by looking down the well, which was lined from top to bottom with boards to prevent its falling in.

There was some vegetation, but no flowers or fruit. This douar is situated in a sandy valley, which runs east and west, and is enclosed by mountains of red porphyry, of a colour more or less dark.

It appeared interesting to me to see the camels eat. The driver placed a mat of a circular form, about six feet diameter, upon the

* See the Plate.

ground, upon which he laid a pile of brambles and herbs, cut very small: he then permitted the camels to approach, when they immediately squatted themselves down upon the ground all round it, at regular distances, and began to eat with a sort of politeness and order which gave me pleasure. They each eat the herbs that were before them by a little at a time; and if either of them left his place, his companion at his side appeared to scold him in a friendly manner, which made the other feel his fault, and return to it again. In a word, the camels' table is a faithful copy of their masters'.

We repeated the ceremony of purification, or maharmo, here, that we had performed already at Araboh. I made use of warm water, and repeated the prayer as usual whilst naked; after which I covered myself with two napkins without seams, putting one round my loins, and the other round my body, passing it over the left shoulder and under the right arm, which remained naked, as also my head, legs, and feet. In this state I walked some steps in the direction of Mecca, reciting the invocation, "Li Beïk," &c. I retained this costume until the evening, according to the law, when I resumed my ordinary habit.

The inhabitants of the douar sell fresh water, which they bring from the neighbouring mountains to the southward.

Upon our departure, an Arab of the douar came to ask me for a remuneration for the lodging. I gave him a trifle.

At half-past three in the afternoon we took our leave, and set out in an easterly direction, by a very fine, broad, and straight road.

We began afterwards to see several little woods. After sun-set we passed between some volcanic mountains, covered with black lava, and perceived the shells of some houses that had been destroyed by the Wehhabites. We climbed over some small hills, and at eleven at night entered into a deep and narrow defile, in which the road was cut in steps through the different windings. This defile would make a strong military position.

At midnight, between Thursday and Friday the 23d of January 1807, or the 14th of the month Doulkaada, in the year 1221 of the Hegira, I arrived, through the favour of divine mercy, at the first houses of the holy city of Mecca, fifteen months after my departure from Morocco.

There were at the entrance of the town several Mogrebins, or Arabs of the West, who were waiting my arrival, with little pitchers of the water from the well of Zemzem, which they presented me to drink, begging me not to take it of any other person, and offering to supply my house. They told me secretly never to drink the water which the chief of the wells should offer to me.

Several other persons, who were also waiting, disputed between themselves which should have me for a lodger; for the lodgings are one of the principal speculations of the inhabitants. But the persons who were charged with providing every thing for me during my stay at Djedda, soon put an end to these disputes, by taking me to a house that had been prepared for me. It was situated near the temple, and the house inhabited by the Sultan Scherif.

Pilgrims ought to enter on foot into Mecca; but in consequence of my illness, I remained upon my camel until I arrived at my lodging.

The moment I entered I performed a general ablution; after which I was conducted in procession towards the temple, with all my people, by a person appointed for that purpose, who, as he walked along, recited different prayers in a loud voice, which we repeated altogether, word for word, in the same tone. I was supported by two persons, on account of my extreme weakness.

In this manner we arrived at the temple, making a tour by the principal street to enter at the Beb-es-selem, or Gate of Health, which they look upon as a happy auspice. After having taken off our sandals we entered in at this blessed gate, which is placed near the northern angle of the temple. We had already traversed the portal or gallery, and were upon the point of entering the great

space where the house of God, or El Kaaba, is situated, when our guide arrested our steps, and, pointing with his finger towards it, said with emphasis, "Schouf, schouf, el beit Allah el Haram." "Look, look, the house of God, the prohibited." The crowd that surrounded me; the portico of columns half hid from view; the immense size of the temple; the Kaaba, or house of God, covered with the black cloth from top to bottom, and surrounded with a circle of lamps or lanterns; the hour; the silence of the night; and this man speaking in a solemn tone, as if he had been inspired; all served to form an imposing picture, which will never be effaced from my memory.

We entered into the court by a path a foot high, bordering diagonally upon the northern angle of the Kaaba, which is nearly in the centre of the temple. Before we arrived at it, we passed under a sort of isolated triumphal arch, called Beb-es-selem, like the gate by which we had entered. Being arrived at the house of God, we repeated a little prayer, kissed the sacred black stone brought by the angel Gabriel, named Hajera el Assouad, or the heavenly stone; and, having the guide at our head, we performed the first tour round the Kaaba, reciting prayers at the same time.

The Kaaba is a quadrilateral tower, entirely covered with an immense black cloth, except the base. The black stone is discovered through an opening in the cloth. It is encrusted on the eastern angle. A similar opening to the former at the southern angle discovers a part of it, which is of common marble. On the north-west side rises a parapet about a leaning height, forming nearly a semicircle, separated from the building, called El Hajar Ismail, or the Stones of Ismael.

The following is a detail of the ulterior ceremonies which are observed in this religious act, such as I performed them myself at this period.

The pilgrims go seven times round the Kaaba, beginning at the black stone, or the eastern angle, and passing the principal front,

in which is the door; from whence turning to the west and south, outside of the stones of Ismael. Being arrived at the southern angle, they stretch out the right arm; when, having touched the angular marble with the hand, taking great care that the lower part of their garment does not touch the uncovered base, they pass it over the face and beard, saying, "In the name of God, the greatest God, praises be to God;" and they continue to walk towards the north-east, saying, "Oh great God! be with me! Give me the good things of this world, and those of the next." Being returned to the eastern angle, they raise their hands as at the beginning of the canonical prayer, and cry, "In the name of God, the greatest God." They afterwards say, with their hands down, "Praises be to God;" and kiss the black stone. Thus terminates the first tour.

The second is like the first, except that the prayers are different from the angle of the black stone to that of the south; but they are the same from the latter to the former, and are repeated with the same forms during the seven rounds. The traditional law orders that the last rounds should be made in a quick step; but in consequence of my weak state we went very slowly.

At the end of the seventh, and after having kissed the black stone, they recite in common a short prayer, standing near the door of the Kaaba, from whence they go to a sort of cradle called Makam Ibrahim, or the place of Abraham, situated between the Kaaba and the arch Beb-es-selem, when they recite a common prayer. They then go to the well Zemzem, and draw buckets of water, of which they drink as much as they can swallow. After this they leave the temple by El Beb Saffa, or the gate of Saffa, from whence they go up a small street facing, which forms what is called Djebel Saffa, or the hill of Saffa.

At the end of this street, which is terminated by a portico composed of three arches upon columns, ascended by steps, is the sacred place called Saffa. When the pilgrims have arrived there, they turn their faces towards the gate of the temple, and recite a short prayer standing.

The procession then directs its course through the principal street, and passes a part of Djebel Meroua, or the hill of Meroua, the pilgrims reciting some prayers at the end of the street, which is terminated by a great wall. They then ascend some steps; and, turning their faces towards the temple, the view of which is interrupted by the intervening houses, recite a short prayer standing, and continue to go from the one hill to the other seven times, repeating prayers in a loud voice as they proceed, and short ones at the two sacred places, which constitute the seven journeys between the two hills.

These being completed, there are a number of barbers in waiting to shave the pilgrims' heads, which they do very quickly, at the same time saying prayers in a loud tone, which the former repeat after them word for word. This operation terminates the first ceremonies of the pilgrimage to Mecca.

It is generally known that almost all Mussulmen let a tuft of hair grow upon the crown of their head. The reformer Abdouluehab declared this to be a sin; and as the Wehhabites govern the country, every body is obliged to shave his head. In consequence of this, my long tuft was swept away by the inexorable barber.

The day beginning to dawn when I had finished these first ceremonies, they told me I might retire to take a little rest; but as the hour for morning prayer was not far distant, I preferred to return to the temple, notwithstanding my weakness, which was increased by fatigue; and I did not return home until six o'clock in the morning, after prayers.

I went to the temple again at noon, to the public Friday prayer, after having a second time made the seven turns round the Kaaba, recited a particular prayer, and drank largely of the water of Zemzem.

The next day, Saturday the 24th of January 1807, the 15th of the month Doulkaada, in the year 1221 of the Hegira, they opened the door of the Kaaba, which is shut the whole year, except three days; on the first of which, all the men who are at Mecca may go

in and say their prayers. On the second and following day it is dedicated to the women, who go to pray; and the third, five days afterwards, is appropriated to washing and purifying it. It is on this account that the pilgrims, who generally stay only eight days at the period of the pilgrimage to Aarafat, return without having visited the inside of the Kaaba.

The door is in the north-east front, at a small distance from the black stone, and is six feet above the level of the court: they therefore placed, on the days when it was open, a handsome wooden staircase, mounted upon six bronze rollers.

I was carried to the temple on those days; and as there was an immense crowd, they made me sit down in a kind of bower belonging to the guard, which is composed of black eunuchs.

The crowd being a little diminished, my guide and some guards conveyed me to the Kaaba. They took great care to make me put my right foot upon the first step in ascending.

Having entered the only hall in the Kaaba, I was immediately conducted to the southern corner, where, placing my body and face as close as possible to the wall, I repeated a prayer in a loud voice, and afterwards the ordinary prayer. I went successively to the west and north corners, repeating the same prayers as before in each. Being come at last to the east corner, I said a short prayer standing, and kissed the silver key of the Kaaba, which one of the Scherif's children, who was seated in an armed chair, held for that purpose. After this I withdrew, escorted by the eunuchs, who made their way through the crowd, by striking the people with their fists. As soon as I got outside I kissed the black stone; took seven more turns round the building; went into a small ditch, which is close to the door, where I said the ordinary prayer; and, after having drank some water of the blessed Zemzem, I returned home.

I received an order in the afternoon to hold myself in readiness to present myself to the Sultan Scherif.

The Nekib el Ascharaf, or chief of the Scherifs, came to conduct me to the palace. He entered, but I waited at the door for the

order to go in. A moment after, the chief of the well, who was already my friend, came to meet me. We ascended the staircase in the middle of which was a door that stopped our passage. My guide knocked at it, when two armed servants opened it. We continued to ascend; we traversed a dark gallery; and, after having left our sandals in this place, we entered into a fine saloon, in which was the Sultan Scherif (named Scherif Ghaleb), seated near a window, surrounded by six persons who were standing.

After I had saluted him, he asked me the following questions:

Do you speak Arabic? *
Yes, sire.
And Turkish?
No, sire.
Arabic only?
Yes, sire.
Do you speak any Christian languages?
Some.
Of what country are you?
Haleb, or Alep.
Did you leave it when young?
Yes, sire.
Where have you been since?

I related my history to him. The Scherif then said to him who was on his left, "He speaks Arabic very well; his accent is pure;" and addressing himself to me, he cried, "Come near to me." I approached a little. He repeated, "Come near to me." I then went close to him. He said, "Sit down." I hasted to comply; and immediately he made the person upon his left sit down. "You have without doubt," said the Scherif, "some news from the Christian lands. Tell me the last you have heard." I related to him briefly the actual state of Europe. He asked me if I could read and write

* The Scherif thought that I was a Turk.

French. "A little, sire," I replied. "A little, or well?" "A little, and incorrectly, sire." "Which are the languages that you speak and write the best?" "Italian and Spanish." We continued this conversation during an hour. At length, after having made him my present, and delivered the firman of the Captain Pacha, I retired, accompanied by my friend the chief of Zemzem, who conducted me to my house.

Before I proceed, I must give a description of this interesting person, the Chief of the Well.

He is a young man, about twenty-two or twenty-four years of age, extremely handsome, with very fine eyes. He dresses remarkably well, and is very polished. He has an air of sweetness, which is seducing, and appears to be endowed with all the qualities which render a person amiable. As he possesses the entire confidence of the Scherif, he fills the most important place. His title is, The Poisoner. Take courage, reader, lest I should make you tremble for me. This dangerous man was known to me the first time I went to the well of Zemzem, when he made his court assiduously to me. He gave me a magnificent dinner, and sent me every day two small pitchers of the water of the miraculous well. He even watched the moments when I went to the temple, and ran with the most winning grace and sweetness to present me a handsome cup filled with the same water, which I drank to the last drop, because it would have been considered a sort of crime or impiety to have refused it.

This wretch observes the same conduct to all the Pachas and important personages who come here. Upon the slightest suspicion, or the least caprice that may arise in the mind of the Scherif, he orders, the other obeys, and the unhappy stranger ceases to exist. As it is reckoned impious not to accept the sacred water presented by the chief of the well, this man is arbiter of the lives of every one, and has already sacrificed many victims.

From time immemorial the Sultan Scherifs of Mecca have had a poisoner at their court; and it is remarkable that they do not try

to conceal it, since it is well known, in Egypt and Constantinople, that the Divan has several times sent to Mecca, Pachas, or other persons, to be sacrificed in this manner.

This was the reason why the Mogrebins or Arabs of the West, who are entirely devoted to me, hasted to warn me to be upon my guard upon my arrival in the city. My servants wished this traitor at the devil; but I myself treated him with the greatest marks of confidence. I accepted his water and his entertainments with an unalterable serenity and coolness. I took the precaution, however, to keep three doses of vitriolated zinc, a much more active emetic than tartar emetic, always in my pocket, to take the instant I should perceive the least indication of treason.

The Scherif appeared to me to be about thirty-six or forty years of age: he is of a brown complexion, rather lusty; has fine large eyes, and a regular beard. His dress consists of a benisch, or outer caftan, with an under one, bound with a cashmire shawl: of another his turban is composed. He had a large cushion placed behind him, a second at his side, and a third at his feet, upon which he leaned frequently. There was no other furniture besides these in the saloon; except a large carpet that covered the floor. He smoked his Persian pipe, or nerguilé, during my visit; but the pipe itself was in another room, from which a tube of leather passed to his mouth, through a hole in the wall. The reformer Abdoulwehhab having proclaimed the use of tobacco to be a sin, and his sectaries who govern Arabia being generally formidable, they smoke with great circumspection, and mostly out of sight.

The next day, Sunday the 25th of January, I paid a visit to the Nekib el Ascharaf, or chief of the Scherifs, and made him a little present. He received me with much friendship, and shewed me as much attention as I could desire. This was the second day of the opening of the Kaaba, which was, as I have already remarked, set apart for the women. They entered it in crowds to say their prayers, and went seven times round it, the same as the men.

On Thursday the 29th of January, and the 20th of the month Doulkaada, the Kaaba was washed and purified, with the following ceremonies:

Two hours after sun-rise, the Sultan Scherif went to the temple, accompanied by about thirty persons, and twelve Negro and Arabian guards. The door of the Kaaba was already open, and surrounded with an immense number of people. The staircase was not placed. The Sultan Scherif got upon the shoulders and heads of the multitude, and entered with the principal Scheiks of the tribes. Those below wished to do the same; but the guards prevented them, by beating them with their sticks. I staid at a distance from the door, to avoid the crowd, and in a short time received an order from the Scherif of the well to advance to the door, where he stood, making signs to me. But how could I get through the crowd that stood between us?

All the water carriers in Mecca were advancing with their vessels full of water, which they passed from hand to hand, until they reached the guards at the door. They also passed a great number of very small brooms, made of the leaves of palm trees, in the same manner. The negroes began to throw the water upon the marble pavement of the Kaaba: they also cast rose water upon it, which, flowing out at a hole under the door, was caught with great avidity by the faithful. But as it did not run out fast enough to satisfy the wants of those at a distance, who were desirous to obtain it, they cried out for some of it to drink, and to wash themselves with: the negroes, with cups, and with their hands, threw it in quantities over them. They were civil enough to pass a small pitcher and a cup full of it to me, of which I drank as much as possible, and poured the rest over myself; for although this water is very dirty, it is a benediction of God, and is besides much perfumed with rose water.

I at last made an effort to approach: several persons raised me up; and, after walking upon the heads of several others, I arrived at the door, where the negro guards helped me to get in.

I was prepared for the operation; for I had on only my shirt, a caschaba, or a shirt of white wool without sleeves, my turban, and the hhaik that covered me.

The Sultan Scherif swept the hall himself. Immediately after I entered, the guards took off my hhaik, and presented me a bundle of small brooms, some of which I took in each hand; and at the instant they threw a great deal of water upon the pavement, I began my duty by sweeping with both hands, with an ardent faith, although the floor was quite clean, and polished like glass. During this operation, the Scherif, who had finished, began to pray.

They gave me afterwards a silver cup, filled with a paste made of the saw dust of sandal wood, kneaded with the essence of roses; and I spread it upon the lower part of the wall, that was incrusted with marble, under the tapestry which covered the walls and the roof; and also a large piece of aloe wood, which I burned in a large chafing-dish, to perfume the hall.

After I had finished all these things, the Sultan Scherif proclaimed me Hhaddem-Beit Allah el Haram, or Servant of the forbidden house of God; and I received the congratulations of all the assistants.

I recited my prayers in the three first corners, as upon my first entering; and thus entirely completed my duties, whilst I attended to this pious work. The Sultan withdrew a short time after.

A great number of women, who were in the court at some distance from the door of the Kaaba, uttered from time to time shrill cries of rejoicing.

They gave me a small quantity of the sandal wood paste, and two of the small brooms, as interesting relics, which I kept most carefully.

The negroes helped me down upon the people, who also assisted me to reach the ground, and addressed compliments of felicitation to me. I then went to the Maham Ibrahim to say a prayer. They returned me my hhaik; and I went home completely wet.

The other assistants of the temple brought me, in their turns, some of the water which had been used to wash the Kaaba; and the Scherif's son, who had held the key, also sent me a small pitcher full, as also a horn of sandal wood paste, one containing other aromatics, a wax taper, and two brooms; and I made returns for all these favours in the best manner I could.

On Tuesday the 3d of February, 25th of the month Doulkaada, they cut that part of the black cloth that surrounded the door and the bottom of the building, which completed the ceremony, which is called Iaharmo el Beit Allah, or The Purification of the House of God. *

During this operation, all the assistants of the temple tried to obtain some bits of this cloth, which they divided into smaller ones, to make a sort of relic to give to the pilgrims as a present, who are expected to return the favour by some gratification. I received so much of it, that ——— God be thanked.

On the same day a part of the army of the Wehhabites entered Mecca to fulfil the duties of pilgrimage, and to take possession of this holy city. It was by chance I saw them enter.

I was in the principal street, about nine o'clock, when I saw a crowd of men coming; but what men! We must imagine a crowd of individuals, thronged together, without any other covering than a small piece of cloth round their waist, except some few who had a napkin placed upon the left shoulder, that passed under the right arm, being naked in every other respect, with their matchlocks upon their shoulders, and their khanjears or large knives hung to their girdles.

All the people fled at the sight of this torrent of men, and left them the whole street to themselves. I determined to keep my post, not being in the least alarmed; and I mounted upon a heap of rubbish to observe them better.

I saw a column of them defile, which appeared composed of five

* See Plate LVI.

or six thousand men, so pressed together in the whole width of the street, that it would not have been possible to have moved a hand. The column was preceded by three or four horsemen, armed with a lance twelve feet long, and followed by fifteen or twenty men mounted upon horses, camels, and dromedaries, with lances like the others; but they had neither flags, drums, nor any other instrument or military trophy during their march. Some uttered cries of holy joy, others recited prayers in a confused and loud voice.

They marched in this manner to the upper part of the town, where they began to file off in parties, to enter the temple by the gate Beb-es-selem.

A great number of children belonging to the city, who generally serve as guides to strangers, came to meet them, and presented themselves successively to the different parties, to assist them as guides in the sacred ceremonies. I remarked, that among these benevolent guides there was not one man. Already had the first parties began their turns round the Kaaba, and were pressing towards the black stone to kiss it, when the others, impatient no doubt at being kept waiting, advanced in a tumult, mixed among the first; and confusion being soon at its height, prevented them from hearing the voices of their young guides. Tumult succeeded to confusion. All wishing to kiss the stone, precipitated themselves upon the spot; and many of them made their way with their sticks in their hands. In vain did their chiefs mount the base near the stone, with a view to enforce order: their cries and signs were useless; for the holy zeal for the house of God which devoured them, would not permit them to listen to reason, nor to the voice of their chiefs.

The movement of the circle increased by mutual impulse. They resembled at last a swarm of bees, which flutter confusedly round their hive, circulating rapidly and without order round the Kaaba, and by their tumultuous pressure breaking all the lamps which surrounded it with their guns, which they carried upon their shoulders.

After the different ceremonies round the house of God, every party ought to have drank and sprinkled themselves with the water of the miraculous well; but they rushed to it in such crowds, and with so much precipitation, that in a few moments the ropes, the buckets, and pullies, were ruined. The chief, and those employed at the Zemzem, abandoned their post: the Wehhabites alone remained masters of the well; and, giving each other their hands, formed a chain to descend to the bottom, and obtained the water how they could.

The well required alms, the house of God offerings, the guides demanded their pay, but the greater part of the Wehhabites had not brought any money with them. They acquitted themselves of this obligation of conscience, by giving twenty or thirty grains of a very coarse powder, small pieces of lead, or some grains of coffee.

These ceremonies being finished, they commenced shaving their heads; for they all had hair an inch long. This operation took place in the street; and they paid the barbers in the same coin that they had paid the guides, the officers of the temple, &c.

These Wehhabites, who are from Draaïya, the principal place of the reformers, are of a copper colour. They are in general well made, and very well proportioned, but of a short stature. I particularly remarked some of their heads, which were so handsome, that they might have been compared with those of Apollo, Antinous, or the Gladiator. They have very lively eyes, the nose and mouth well formed, fine teeth, and very expressive countenances.

When we represent to ourselves a crowd of naked armed men, without any idea of civilization, and speaking a barbarous language, the picture terrifies the imagination, and appears disgusting; but if we overcome this first impression, we find in them some commendable qualities. They never rob either by force or stratagem, except when they know the object belongs to an enemy or an infidel. They pay with their money all their purchases, and every service that is rendered them. Being blindly subservient to their chiefs, they support in silence every fatigue, and would allow themselves to be led to the

opposite side of the globe. In short, it may be perceived that they are men the most disposed to civilization, if they were to receive proper instruction.

Having returned home, I found that fresh bodies of Wehhabites were continually arriving, to fulfil the duties of their pilgrimage. But what was the conduct of the Sultan Scherif during this period? Being unable to resist these forces, he hid himself, fearing an attack from them. The fortresses were provisioned, and prepared for defence; the Arabian, Turkish, Mogrebin, and Negro soldiers, were at their posts; I saw several guards and centinels upon the forts; several gates were walled up; all was ready, in short, in case of aggression; but the moderation of the Wehhabites, and the negociations of the Scherif, rendered these precautions useless.

CHAP. V.

PILGRIMAGE TO ARAFAT. — GREAT MEETING OF THE PILGRIMS. — DESCR OF ARAFAT. — SULTAN AND ARMY OF THE WEHHABIS. — CEREMON ARAFAT. — RETURN TO MOSDELIFA. — RETURN TO AND CEREMONIES AT — RETURN TO MECCA, AND END OF THE PILGRIMAGE. — APPENDIX T PILGRIMAGE.

THE grand day of the pilgrimage to Mount Arafat being for Tuesday the 17th February, I left the city the pre afternoon, in a schevria, placed upon a camel.

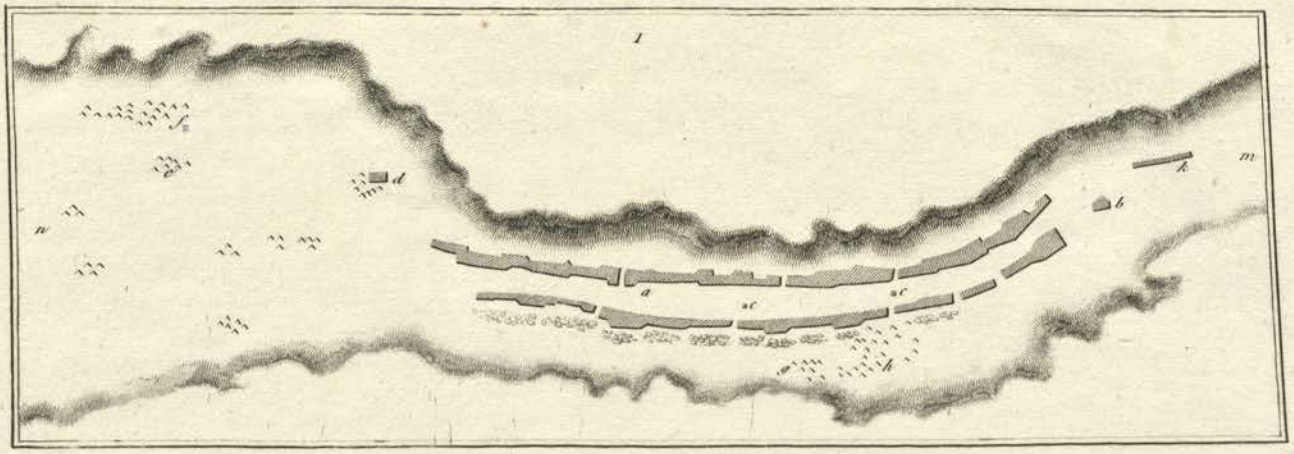
At two o'clock I passed the barracks of the Negro and Mo guards, which are situated at the northern extremity of the * Afterwards, turning to the east, I saw a large country house b ing to the Scherif, and soon obtained a view of the celebrated Nor, or Mountain of Light. It was upon this spot that the Gabriel brought the first chapter of the Kour-ann to the grea prophets. This mountain, which presents the appearance of a loaf, rises alone above the others that surround it. There chapel formerly upon its summit, which was an object that t grims visited; but the Wehhabites, having destroyed it, have a guard at the foot of the mountain, to prevent them from asc and saying their prayers, which Abdoulwehhabb has declared superstitious. It is said there is a staircase cut in the rock to tate the ascent. As it was situated a quarter of a league to o I only looked at it in passing with the crowd of pilgrims; but a sketch of it. †

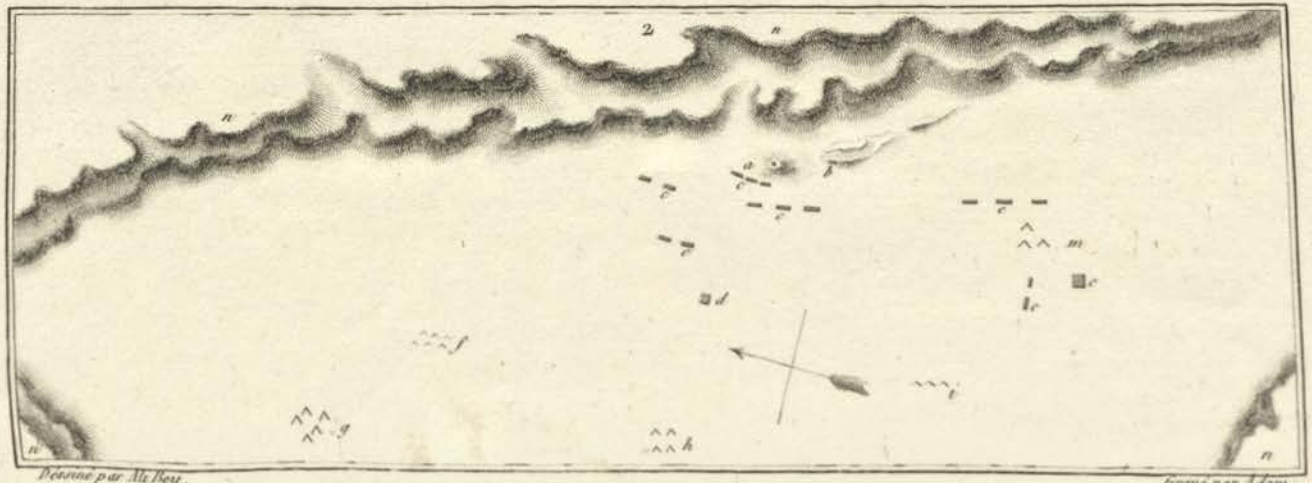
Upon turning the road to the east-south-east about three c I saw a small spring of fresh water, with stone basons; and

* See Plate XLVII. † See Plate XLVIII.

Déssiné par Ali Bey. *Gravé par Adam.*

XLIX.



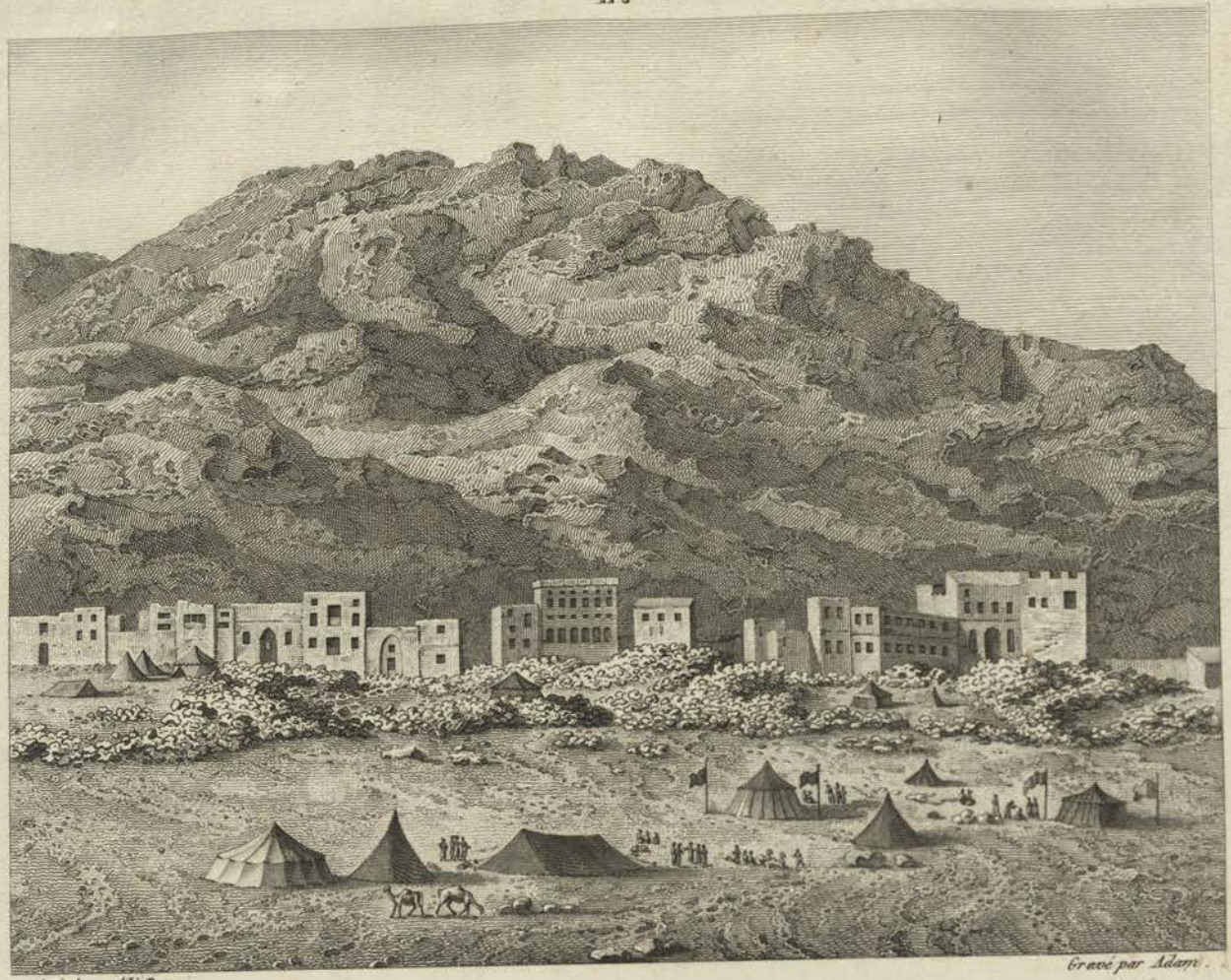


Dessiné par Mr Roy.

Gravé par Adam.

Published by Longman, Hurst, Rees, Orme & Brown, London, Nov 1, 1815.

L.



Dessiné par Ali Bey. *Gravé par Adam.*

after I entered Mina, where the first thing I perceived was a fountain, in front of which is an ancient edifice, said to have been built by the devil.

The town of Mina, called by some Mona, is composed of a single street, which is so long, that it took me twenty minutes to pass through it. There are several handsome houses in it; but the greater number are in ruins, and without roofs. There are several dwellings of dry stone, about five feet high, which they let to pilgrims during the time of Easter.*

About four o'clock they pitched my camp upon the eastern side of Mina, in a little plain, where there was a mosque, surrounded by a wall that resembled a fortification.

The country lies in a valley, between mountains of granite rocks, that are perfectly bare. The road, which was very level, upon a sandy bottom, was covered with camels, with persons on foot or on horseback, and with a great number of schevrias, of the same form as my own.

A detachment of Wehhabites, mounted upon dromedaries, which I saw at the foot of Djebel, arrived, and encamped also before the door of the mosque. This was followed by several others also mounted; so that in a short time the plain was covered. About sun-set, the Sultan of the Wehhabites, named Saaoud, arrived; and his tents were pitched at the foot of a mountain, at a short distance from mine.

A caravan from Tripoli in Barbary; another from Yemen; a great number of Negro pilgrims from Soudan, or Abyssinia; several hundred Turks from Suez; a great many Mogrebins, who came by sea; a caravan from Bassora; others from the East; Arabs from Upper and Lower Egypt; those of the country in which we were; and the Wehhabites; were now all assembled, and encamped together, or rather one upon the other, in this little plain; where the pilgrims are obliged to encamp, because tradition relates,

* See Plates XLIX. and L.

that the holy Prophet always encamped here, when he went to Arafat.

The caravan from Damascus had not arrived; however, it had set out with troops, artillery, and a great number of women, to convey the rich carpet which is sent every year from Constantinople to the sepulchre of the Prophet at Medina; which present the Wehhabites look upon as a sin.

This caravan was close to Medina, when the Wehhabites went and met it, and signified to the Pacha of Damascus, Emir el Hage, that they could not receive the carpet, which was destined for the sepulchre, and that if he wished to continue his journey to Mecca, he must previously send back his soldiers, his artillery, and the women; so that by transforming themselves into true pilgrims, they would experience no impediment to the continuation of their journey. The Pacha, not willing to conform to these conditions, was desired to retrace his steps. Some pretend to say that they required a large sum of money from him, but others deny this fact.

On Tuesday the 17th February 1807, 9th Doulhagea, in the year 1221 of the Hegira, at six o'clock in the morning, we all set out towards the S. E. ¼ E. At a short distance we passed a house of the Scherif; and at seven we arrived at Mosdelifa, a small chapel with a high minaret, situated in a small valley *; after leaving which, we defiled through a very narrow passage between the mountains, and traversed a second valley to the south-east, which lay at the foot of Mount Arafat, where we arrived at nine.

Mount Arafat is the principal object of the pilgrimage of the Mussulmen; and several doctors assert, that if the house of God ceased to exist, the pilgrimage to the former would be completely meritorious, and would produce the same degree of satisfaction. This is my opinion likewise.

It is here that the grand spectacle of the pilgrimage of the Mussulmen must be seen—an innumerable crowd of men from all

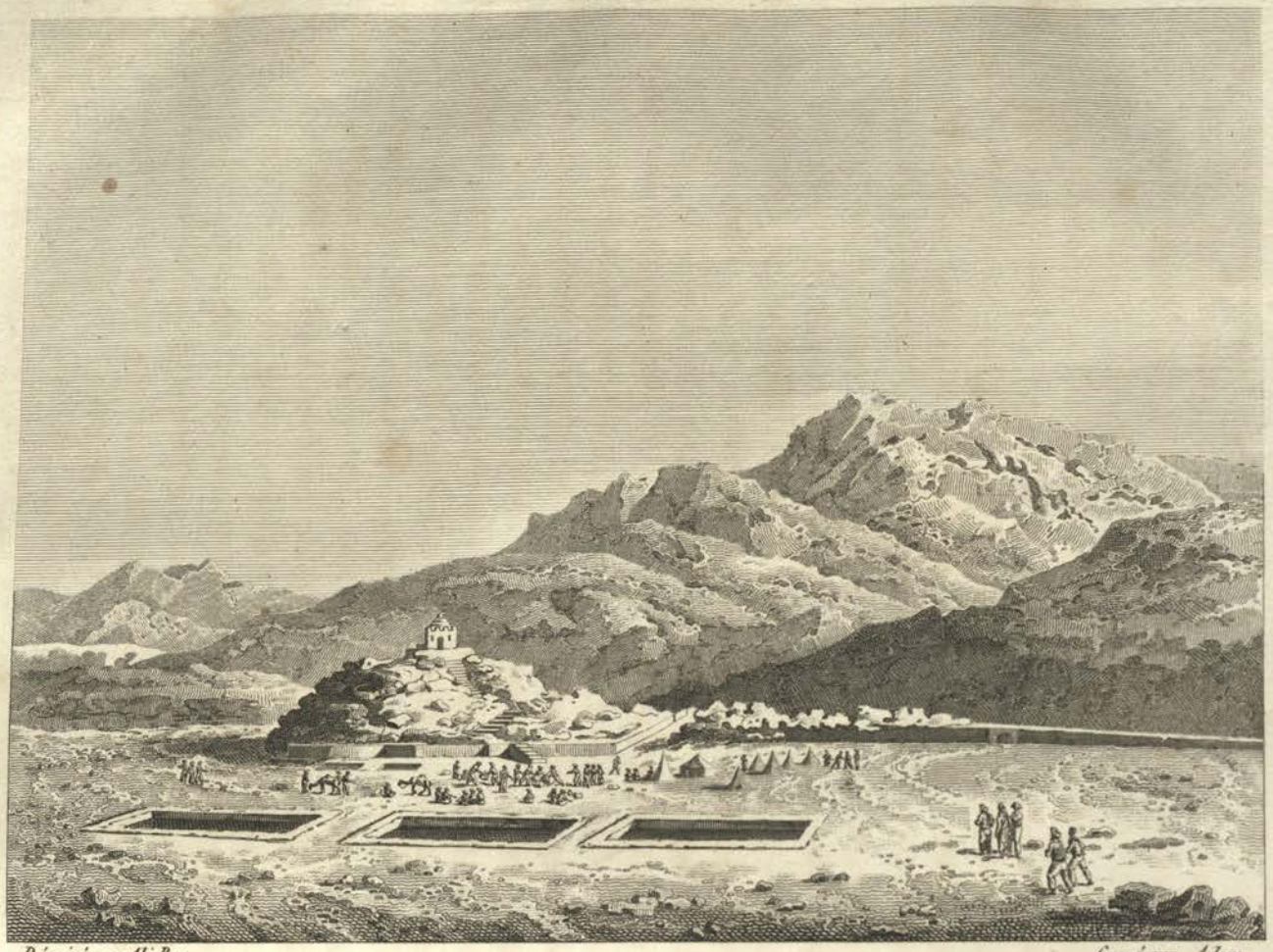
* See Plate LI.

Dessiné par Alx Roy.

Gravé par Adam.

LI.

LII.



Désiné par Ali Bey. *Gravé par Adam.*

nations, and of all colours, coming from the extremities of the earth, through a thousand dangers, and encountering fatigues of every description, to adore together the same God, the God of nature. The native of Circassia presents his hand in a friendly manner to the Ethiopian, or the Negro of Guinea; the Indian and the Persian embrace the inhabitant of Barbary and Morocco; all looking upon each other as brothers, or individuals of the same family united by the bands of religion; and the greater part speaking or understanding more or less the same language, the language of Arabia. No, there is not any religion that presents to the senses a spectacle more simple, affecting, and majestic! Philosophers of the earth! permit me, Ali Bey, to defend my religion, as you defend spiritual things from those which are material, the plenum against a vacuum, and the necessary existence of the creation.

Here, as I remarked in the narrative of my voyage to Morocco, is no intermediary between man and the Divinity; all individuals are equal before their Creator; all are intimately persuaded that their works alone reconcile them to, or separate them from the Supreme Being, without any foreign hand being able to change the order of immutable justice! What a curb to sin! What an encouragement to virtue! But what a misfortune that, with so many advantages, we should not be better than the Calvinists!

Arafat is a small mountain of granite rock, the same as those that surround it: it is about 150 feet high, and is situated at the foot of a higher mountain to the E. S. E., in a plain about three quarters of a league in diameter, surrounded by barren mountains. *

It is inclosed by a wall, and is ascended by staircases, partly cut in the rock, and partly composed of masonry. † There is a chapel upon its summit, which the Wehhabites were then in the act of pulling to pieces in the interior. It was impossible for me to visit it, because individuals who follow the same rite as myself, that is to

* See Plate XLIX.

† See Plate LII.

say, the Maleki, are forbidden to ascend the top, according to the instructions of the Imam, the founder of the rite. It was therefore that we stopped when we were half way up, to recite our prayer. At the foot of the mountain there is a platform erected for this purpose, called Djamáa Arrahma, or Mosque of Mercy, upon which, according to tradition, the Prophet used to say his prayer.

Near the mountain are fourteen large basons, which the Sultan Saaoud has put in repair. They furnish a great abundance of excellent water, very good to drink, and which serves also for the pilgrims to wash themselves with upon this solemn day. The Scherif has a house close to the south-west side of the mountain. Towards the north-west there is a second platform for offering up prayers, which is situated about a quarter of a league from the first, and is called Djamáa Ibrahim, or the Mosque of Abraham.

It was upon Mount Arafat that the common father of all mankind met Eve after a long separation; and it is on that account that it is called Arafat, that is to say, gratitude. It is believed that it was Adam himself who built this chapel.

The ritual commands, that after having repeated the afternoon prayer, which we did in our tents, we should repair to the foot of the mountain, and wait there the setting of the sun. The Wehhabites, who were encamped at great distances, with a view to obey this precept, began to approach, having at their head the Sultan Saaoud, and Abounocta their second chief; and in a short time I saw an army of forty-five thousand men pass before me, almost all of whom were mounted upon camels and dromedaries, with a thousand camels carrying water, tents, fire-wood, and dry grass for the camels of the chiefs. A body of two hundred men on horseback carried colours of different kinds, fixed upon lances. This cavalry, I was informed, belonged to Abounocta. There were also eight or ten colours among the camels, but without any other customary appendage. All this body of men, entirely naked, marched in the same order that I have formerly remarked.

It was impossible for me exactly to distinguish the Sultan and the second chief, for they were naked as well as the rest. However, I believe that a venerable old man, with a long white beard, who was preceded by the royal standard, was Saaoud. This standard was green, and had, as a mark of distinction, the profession of his faith, "La illahá ila Allah," "There is no other god but God," embroidered upon it, in large white characters.

I distinguished perfectly one of Saaoud's sons, a boy about seven or eight years old, with long and floating hair. He was brown like the rest, and dressed in a large white shirt. He was mounted on a superb white horse, upon a sort of pannel, without stirrups, according to their custom, for they are not acquainted with any other kind of saddle, and was escorted by a chosen troop. The pannel was covered with a red cloth richly embroidered, and spangled with gold stars.

The mountain and its environs were soon covered with Wehhabites. The caravans and detached pilgrims afterwards approached it. Notwithstanding the remonstrances of my people, I penetrated among the Wehhabites to their centre, to be able to obtain a nearer view of the Sultan; but several of them with whom I conversed assured me that this was impossible, since the apprehension of a similar death to that which occurred to the unfortunate Abdelaaziz, who was assassinated, had occasioned Saaoud to multiply the number of his guard.

I must allow that I discovered much reason and moderation among the Wehhabites to whom I spoke, and from whom I obtained the greater part of the information which I have given concerning their nation. However, notwithstanding this moderation, neither the natives of the country nor the pilgrims could hear their name pronounced without trembling, and never pronounced it themselves but in murmurs. Thus they fly from them as much as possible, and shun conversation with them; in consequence of which I had to encounter and overcome the different scruples of

my people, who surrounded me whenever I wished to converse with any of them.

The Sultan Scherif had sent, according to annual custom, a part of his troops, with four small pieces of artillery. It was reported even that he would come in person; but I did not see him.

It is customary also, that an Imam of the Scherif should come every year and preach a sermon upon the mountain. The one that came this day was sent back by Saaoud before he commenced, and one of his own Imams preached in his stead; but I was too far off to be able to hear any thing. The sermon being over, I observed the Wehhabites make signs of approbation; and they cried outrageously.

I could easily have found means to introduce myself to the Sultan Saaoud, which I very much desired, so that I might have known him perfectly; but as it would have compromised me with the Sultan Scherif, who would have attributed this simple action of curiosity to some political motive, I abstained from effecting it.

We waited upon the mountain for the period of the sun's setting. The instant it occurred, what a tremendous noise! Let us imagine an assemblage of eighty thousand men, two thousand women, and a thousand little children, sixty or seventy thousand camels, asses, and horses, which at the commencement of night began to move in a quick pace along a narrow valley, according to the ritual, marching one after the other in a cloud of sand, and delayed by a forest of lances, guns, swords, &c.; in short, forcing their passage as they could. Pressed and hurried on by those behind, we only took an hour and a half to return to Mosdelifa; notwithstanding it had taken us more than two hours to arrive in the morning. The motive of this precipitation ordered by the ritual is, that the prayer of the setting sun, or Mogareb, ought not to be said at Arafat, but at Mosdelifa, at the same time as the night prayer, or Ascha, which ought to be said at the last moment of twilight, that is, an hour and a half after sun-set. These prayers are repeated by each group or

family privately. We hastened to say them upon our arrival, before we pitched our tents; and the day was terminated by mutual felicitations upon the happiness of our sanctification by the pilgrimage to the mount.

We set out the next day, Wednesday, 18th February, 10th of the month Doulhajea, and the first day of Easter, at five o'clock in the morning, to go to encamp at Mina.

We alighted immediately after our arrival, and went precipitately to the house of the devil, which is facing the fountain. We had each seven small stones of the size of grey peas, which we had picked up expressly the evening before at Mosdelifa to throw against the house of the devil. Mussulmen of the rite of Maleki like myself, throw them one after the other, pronouncing after every one these words, "Bism illah Allahuak'bar," which interpreted are, "In the name of God, very great God." As the devil has had the malice to build his house in a very narrow place, not above thirty-four feet broad, occupied also in part by rocks, which it was requisite to climb to make sure of our aim when we threw the stones over the wall that surrounded it, and as the pilgrims all desired to perform this ceremony immediately upon their arrival, there was a most terrible confusion. However, I soon succeeded in accomplishing this holy duty, through the aid of my people; but I came off with two wounds in my left leg. I retired afterwards to my tent, to repose myself after these fatigues. The Wehhabites came and threw their little stones also, because the Prophet used to do so. We offered up the Paschal sacrifice this day.

I must praise the moderation and good order which reigned amidst this number of individuals, belonging to different nations. Two thousand women who were among them did not occasion the least disorder; and though there were more than forty or fifty thousand guns, there was only one let off, which happened near me. At the same instant one of the chiefs ran to the man who had fired, and reprimanded him, saying, "Why did you do this? are we going to make war here?"

I met the eldest son of the Saaoud upon my way, in the morning. He was on horseback, at the head of a body of dromedaries, and arrived at Mina at the same time I did. At the moment of passing by my side, he cried to his company, "Come, children, let us approach." Then turning to the left, he galloped off, followed by his suite, to his father's tent, which was pitched, as before, at the foot of the mountain. Mine were situated opposite those belonging to the troops of the Scherif.

Having risen at break of day on Thursday the 19th to say my prayer, I perceived that my writing-desk, books, papers, and some clothes, had been stolen. My writing-desk contained my chronometer, some jewels, and other trifles, my great seal, and several astronomical observations and drawings.

My servants began to hunt on all sides, fearing the consequences of this robbery, because they had neglected to mount guard according to my desire; but being much fatigued on the preceding days, and the guard of the Turkish and Mogrebin soldiers being close to my tents, they had been induced to take repose.

I finished my prayer, surrounded by my people; and when it was completely daylight, they discovered papers scattered over the mountain. They ran to the spot, and found my writing-desk open, with the lock forced, and all my papers and books scattered about. The chronometer, jewels, and the tables of logarithms, which were bound, and which the thieves mistook for a Koran in the dark, were missing.

Before saying the noon prayer, we went to throw seven small stones against a little stone pillar, about six feet high and two square, which is placed in the middle of the street at Mina, and is said to have been built by the devil. We threw also seven stones against a pillar similar to the former, which is also reported to have been constructed by the same architect. It is placed at about forty paces distance from the other.

We set off on our return to Mecca, on Friday the 20th of February, the 12th of the month Doulhajea, and the third

day of Easter, after having repeated the ceremony of the seven stones.

Upon our entering the town we went to the temple, where we took seven turns round the house of God; and after having said the prayer, and drank of the water of Zemzem, we went out at the Saffa gate to complete our pilgrimage, by taking the seven journeys between Saffa and Meroua, as upon the night of our arrival; having completed which, we felicitated each other on having at last finished the holy pilgrimage.

This solemn act was formerly accompanied by several other customs and forms of devotion, added by different doctors, or pious souls; but the Wehhabites have suppressed them, thinking them superstitious. There remain now but a few, which I observed in all their extent.

On Sunday the 22d, almost all the pilgrims assembled at a spot about a league to the W. N. W. of Mecca, where there is a mosque, which is falling in ruins, called El Aamra. We first said the prayer, and then placed three stones one upon the other, in a devout manner, at a small distance from the mosque. We afterwards went to the spot where the infamous Abougehél, the furious enemy of our holy Prophet, resided, and threw seven stones upon it, with a holy fury, cursing it at the same time.

Being returned to the town, we again took seven turns round the house of God, and performed the seven journeys between Saffa and Meroua; after which there remained nothing to add to the ceremony of pilgrimage for our sanctification.

Tradition says, that the above appendix was instituted by Ayéscha, the most beloved wife of our holy Prophet.

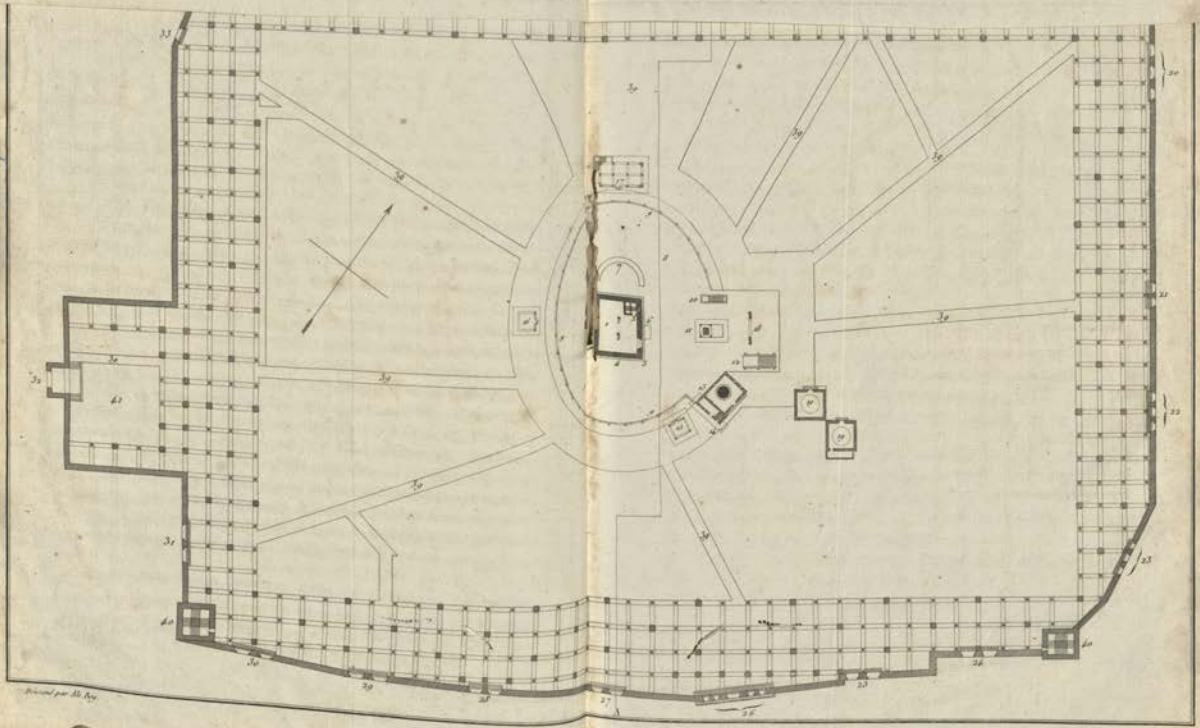
CHAP. VI.

DESCRIPTION OF EL HARAM, OR TEMPLE OF MECCA. — EL KAABA, OR THE HOUSE OF GOD. — EL MAKAM IBRAHIM. — EL BIR ZEMZEM. — EL BEBES-SELEM. — EL MONBAR. — THE PLACES FOR PRAYERS. — THE PILLARS OF BRASS AND THE LAMPS. — THE HIGHROADS. — THE TWO COBBAS. — THE COURT. — THE GALLERIES. — THE GATES. — SAFFA AND MERUA. — OFFICERS OF THE TEMPLE.

I SHALL begin by describing the temple of Mecca, as being the principal object, and afterwards the city and the country.

The temple of Mecca is known by Mussulmen under the name of El Harám, or the Temple of Excellence. It is composed of the House of God, Beit Allah, or, as it is called also, La Kaaba; of the Well of Zemzem, Bir Zemzem; of the Cobba, or Place of Abraham, Makham Ibrahim; of the places of the four orthodox rites, Makam Hhaneffi, Makam Schaffi, Makam Maleki, and Makam Hhanbeli; of two Cobbas, or Chapels, El Cobbataïn; of an arch, called Bab-es-selem (in the same style as a triumphal arch), near the place of Abraham; of El Mónbar, or the Tribune for the Priest, upon Fridays; of the wooden staircase, Daureh, which leads to the saloon of the house of God; of an immense court, surrounded by a triple row of arches; of two smaller courts, surrounded with elegant piazzas; of nineteen doors; and of seven towers, or minarets, five of which adhere to the edifice, and the other two are placed between the neighbouring houses, out of the inclosure.

A view of the plates LIII. and LIV. will explain to the reader the general disposition of the building better than all the written descriptions it is possible to give. I cannot refrain, however, from giving a detailed account of each of the parts of the temple.



La Kaaba, Béït Allah, or the House of God, is a quadrilateral tower, the sides and angles of which are unequal; so that its plan forms a true trapezium. The size of the edifice, and the black cloth which covers it, make this irregularity disappear, and give to it the figure of a perfect square. I looked upon it as such at first sight, but soon discovered my mistake.

I esteemed it as of the greatest interest to be able to measure the proportions of this building; but how to do it without shocking the prejudices of those of my religion? However, by dint of partial measurements and approximations, I obtained results, which, if they have not a mathematical precision, are at least so accurate that I can venture to say there is not an error of a foot in any of my calculations.

This edifice has none of its sides parallel to the four cardinal points. However, it is generally believed that the angle of the black stone is placed exactly to the east.

The following are the proportions of the Kaaba: It is a species of cube, of the form of a trapezium, built with square hewn, but unpolished stones of quartz, schorl, and mica, brought from the neighbouring mountains. The front, in which is the door, forms the side, in an angle of which stands the black stone, and faces the N. E. 10½° E. It is thirty-seven feet two inches six lines (French measure) long.

The front, which forms the other side of the angle, in which is the black stone, faces the S. E. 15° S., and is thirty-one feet seven inches long.

The side opposite the door is to the S. W. 11½° W., and is thirty-eight feet four inches six lines in length.

The fourth side, or that of the Stones of Ismaïl, fronts the N. W. 17½ N., and is twenty-nine feet long.

The height is thirty-four feet four inches.

The door has an elevation of six feet upon the outside plane. It is eight feet high, four feet ten inches broad, six feet distant from the angle of the black stone, and is composed of two folding

doors, of bronze gilt, and silvered, which are fastened with an enormous padlock of silver.

The basement, which surrounds the building, is of marble, twenty inches high, projecting ten inches. There are large bronze rings fixed in it, at distances all round, to which is fastened the lower border of the black cloth that covers the walls.

The black stone, Hhajera el Assouád, or Heavenly Stone, is raised forty-two inches above the surface, and is bordered all round with a large plate of silver, about a foot broad. The part of the stone that is not covered by the silver at the angle is almost a semi-circle, six inches in height, by eight inches six lines diameter at its base.

We believe that this miraculous stone was a transparent hyacinth, brought from heaven to Abraham by the angel Gabriel, as a pledge of his divinity; and, being touched by an impure woman, became black and opaque.

This stone is a fragment of volcanic basalts, which is sprinkled throughout its circumference with small pointed coloured crystals, and varied with red feldspath, upon a dark black ground like coal, except one of its protuberances, which is a little reddish.

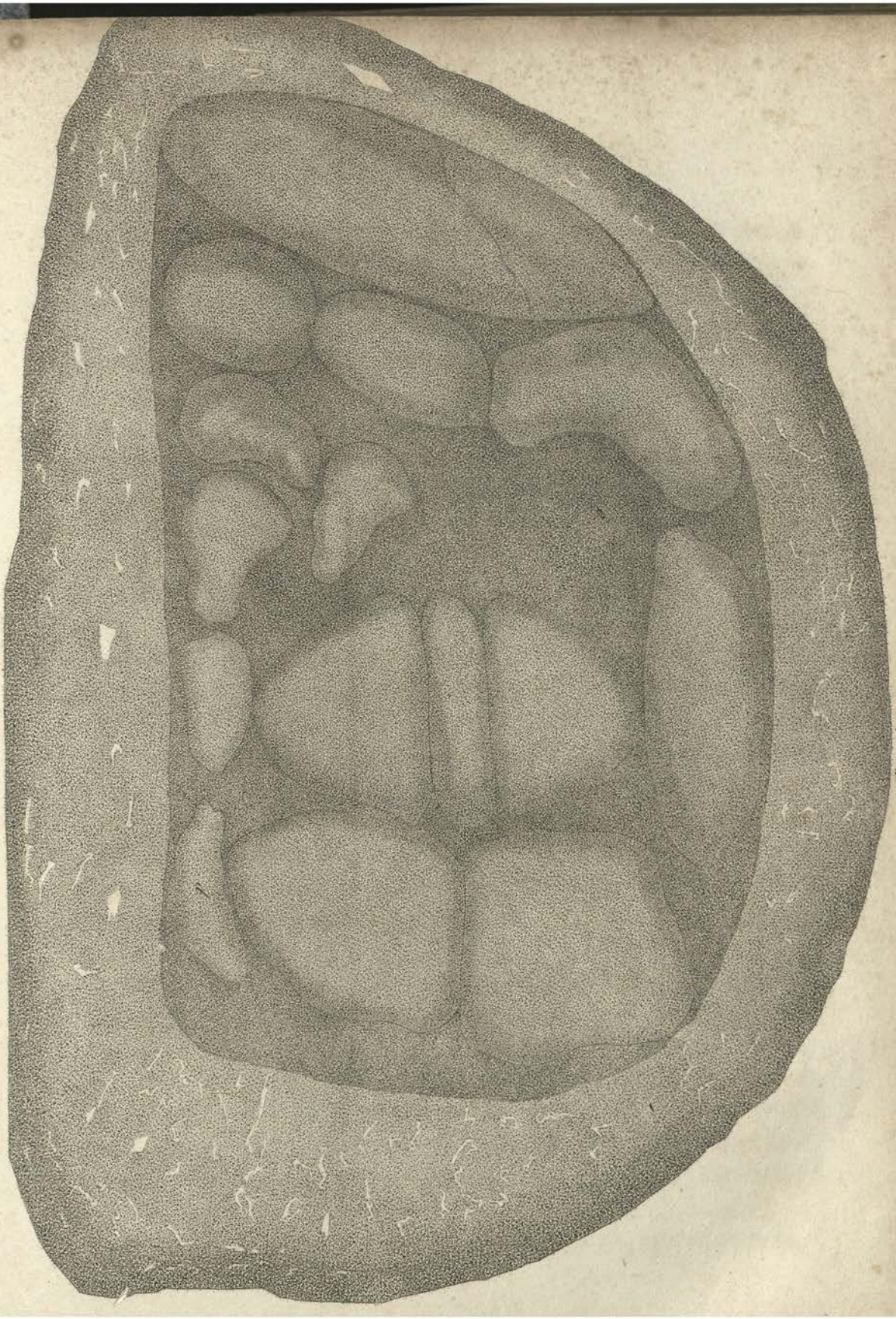
The continual kisses and touchings of the faithful have worn the surface uneven, so that it now has a muscular appearance. It has nearly fifteen muscles, and one deep hollow. *

Upon comparing the borders of the stone that are covered and secured by the silver with the uncovered part, I found the latter had lost nearly twelve lines of its thickness; from whence we may infer, that if the stone was smooth and even in the time of the Prophet, it has lost a line during each succeeding age.

The interior of the Kaaba consists only of a hall, which is raised above the outside plane, the same height as the door.

Two columns, of less than two feet diameter, placed in the middle, support the roof of it, of which I cannot describe the form

* See Plate LV.



within, because it was covered with a magnificent cloth that hid it. This cloth also covered the walls and the columns, from the top to within five feet of the pavement of the hall. * The cloth was of a rose-coloured silk, sprinkled with flowers embroidered in silver, and lined with white silk. Every Sultan of Constantinople is obliged to send a new one when he mounts the throne; and this is the only occasion on which it is ever changed.

As the columns were beginning to decay at the bottom, which was not covered with the rich cloth, they have covered them with bands of wood, of one or two inches in breadth, which are placed perpendicularly by the side of each other, and fastened by bronze nails gilded.

The lower part of the walls, which is left also uncovered, is inlaid with fine marbles, some plain, others with flowers, arebesque in relief, or inscriptions. The floor is paved also with the finest marble. There are bars that go from one column to the other, and from both columns to the wall, which are said to be of silver, and an infinite number of gold lamps, suspended one over another.

At the northern angle of the hall is a staircase, by which persons ascend upon the roof: it is covered by a partition, the door of which is shut.

The roof is flat above, and has only one very large gutter upon the north-west side, by which the rain runs off into the stones of Ismaïl: it is said to be of gold; it appeared to me, however, to be only of gilt bronze.

It has been already remarked, that the house of God is entirely covered on the outside with a large black cloth, called Tob el Kaaba, or the Shirt of the Kaaba, suspended from the terrace, and fastened below by means of strings, which answer to the bronze rings that are fixed in the base.

There is a new one brought every year from Cairo, as also a

* See Plate LIV.

curtain to cover the door, which is truly magnificent, being entirely embroidered with gold and silver.

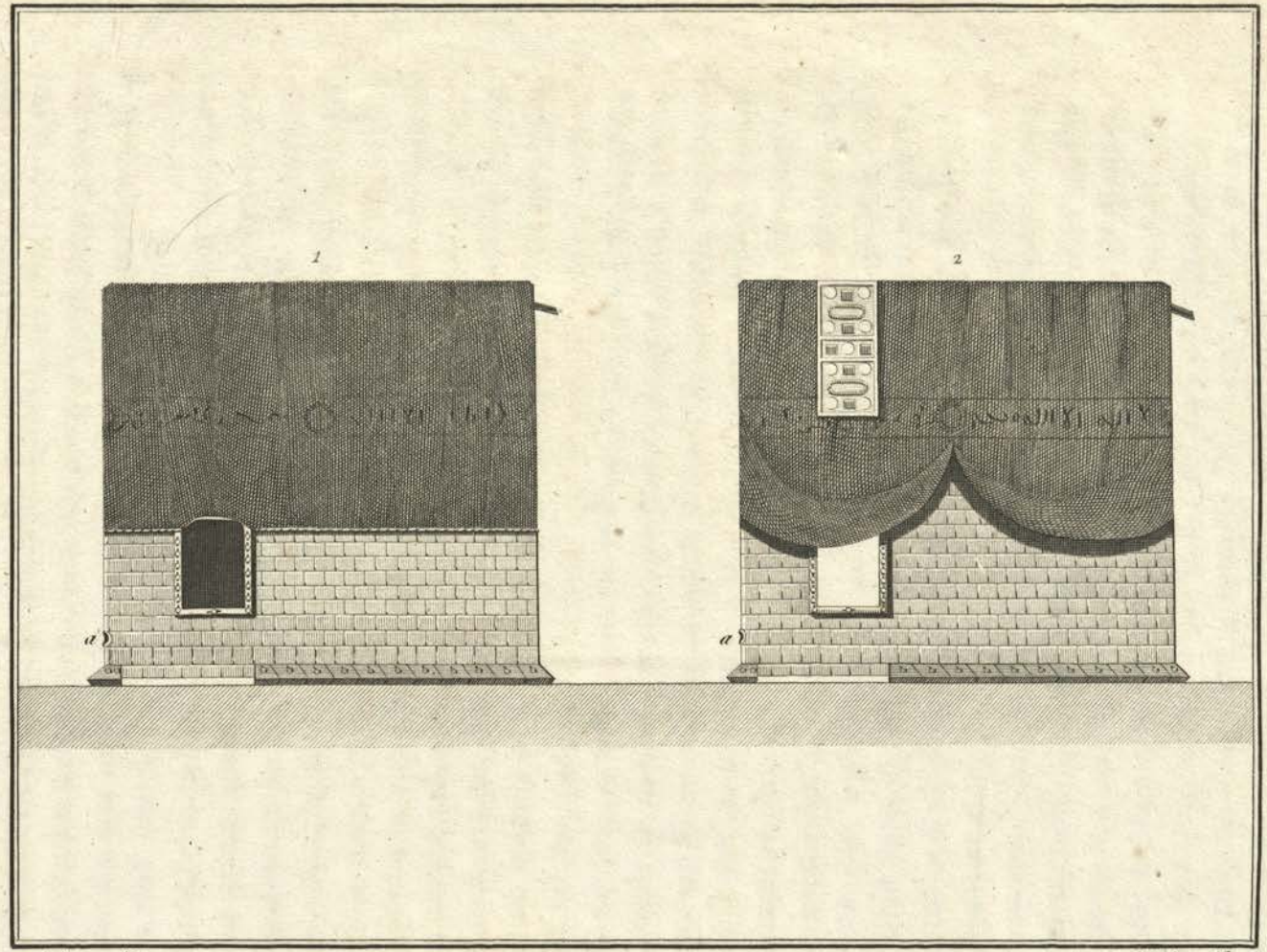
The Tob el Kaaba is embroidered at about two thirds of its height with a band of gold two feet broad, with inscriptions, which are repeated on all the four sides: it is called El Hazem, or The Belt.

The new Tob is put up every year upon Easter day; but they do not at first keep it spread out like the old one. They fasten it up in drapery; and the curtain of the door is kept in parade, and suspended above the terrace.* The true cause of this custom is, to preserve the Tob from the hands of the pilgrims; and it is also for the same reason that they cut the old one at the ceremony Iahármo, as well as not to lose the opportunity of selling it, which they do, at five francs a cubit; but the fraud of the priests has reduced this measure to fourteen inches five lines (French). As I am persuaded that there are few pilgrims in our days who buy any of it, there is a great deal of it left every year; so that they will soon have a considerable depot of it, for they can make no other use of it, on account of its being covered with inscriptions. The belt and the curtain return to the Sultan Scherif as his right, except when the first day of Easter falls on a Friday, on which occasion they expedite it to the Sultan of Constantinople, to whom they send the water of Zemzem every year.

I am inclined to think that the Kaaba had anciently a second door exactly opposite the present, upon the other side, (at least the exterior surface of the wall favours this belief,) and that it was exactly similar in shape, &c.

It has been already said, that there is a parapet about five feet high and three feet wide, in front of the north-west side of the Kaaba, called El Hajar Ismaïl, or the Stones of Ismaïl. This parapet incloses an underangular or half circular place, paved with very fine marbles, among which I discovered particularly some

* See Plate LVI.



Dessiné par Ali Bey.

Gravé par Adam.

green squares of infinite value. Upon this side the base of the Kaaba is cut into steps as under the door: the remainder of the circumference is an oblique surface, forming an inclined plane. Between the parapet of Ismaïl and the body of the Kaaba is a space of about six feet, which leaves a passage upon both sides. It is thought that Ismaïl, or Ismael, was buried in this place.

Although the hall and the door of the Kaaba are elevated above the plane of the court of the temple, as we have already seen, yet, if we consider the topography of the place, it will be easy to perceive, that in former times they were upon a level with the earth.

The Kaaba is the only ancient edifice that exists in the temple of Mecca; all the others have been added at a later period.

El Haram, or the Temple, is situated nearly in the middle of the city, which is built in a valley, that has a considerable slope from the north to the south.

It is easy to perceive, that when they formed the great court, and the other parts of the temple, instead of digging upon one side, and removing the earth to the other to level the ground, they have hollowed it out on all sides; so that to go into the temple, on any side whatsoever, it is requisite to descend several steps, because its plane is several feet lower than the general level of the ground, or the streets that surround it; and the oval surface, paved with marble, that immediately encompasses the Kaaba, upon which the pilgrims make their turns round the house of God, is the lowest part of the temple.

If we suppose, then, the ground that surrounds the Kaaba raised to its original height, to the level of the streets that surround the temple, or as high as it was when this ancient edifice stood alone, and before the construction of the remainder of the temple, we shall find that the height of the hall, and the door in question, answer exactly to the general level of the earth at that period, and that consequently there was then no occasion for a staircase to enter it.

It is true that we must then imagine, that the black stone was placed in another situation to that in which it is at present, since it is nearly two feet beneath the level of the door. An infidel would say perhaps that it did not exist, or that it was under ground: for myself, I cannot have such an idea concerning this precious pledge of divinity.

The wooden staircase that they place before the door of the Kaaba, during the two days that it is open to the public, is mounted upon six large rollers of bronze, and has rails upon each side. It is about eight feet wide, and consists of ten steps. *

Near the door of the Kaaba, and on the side opposite the black stone, there is a small excavation, about a foot deep, paved with marble, upon which it is reckoned a particular merit to say a prayer.

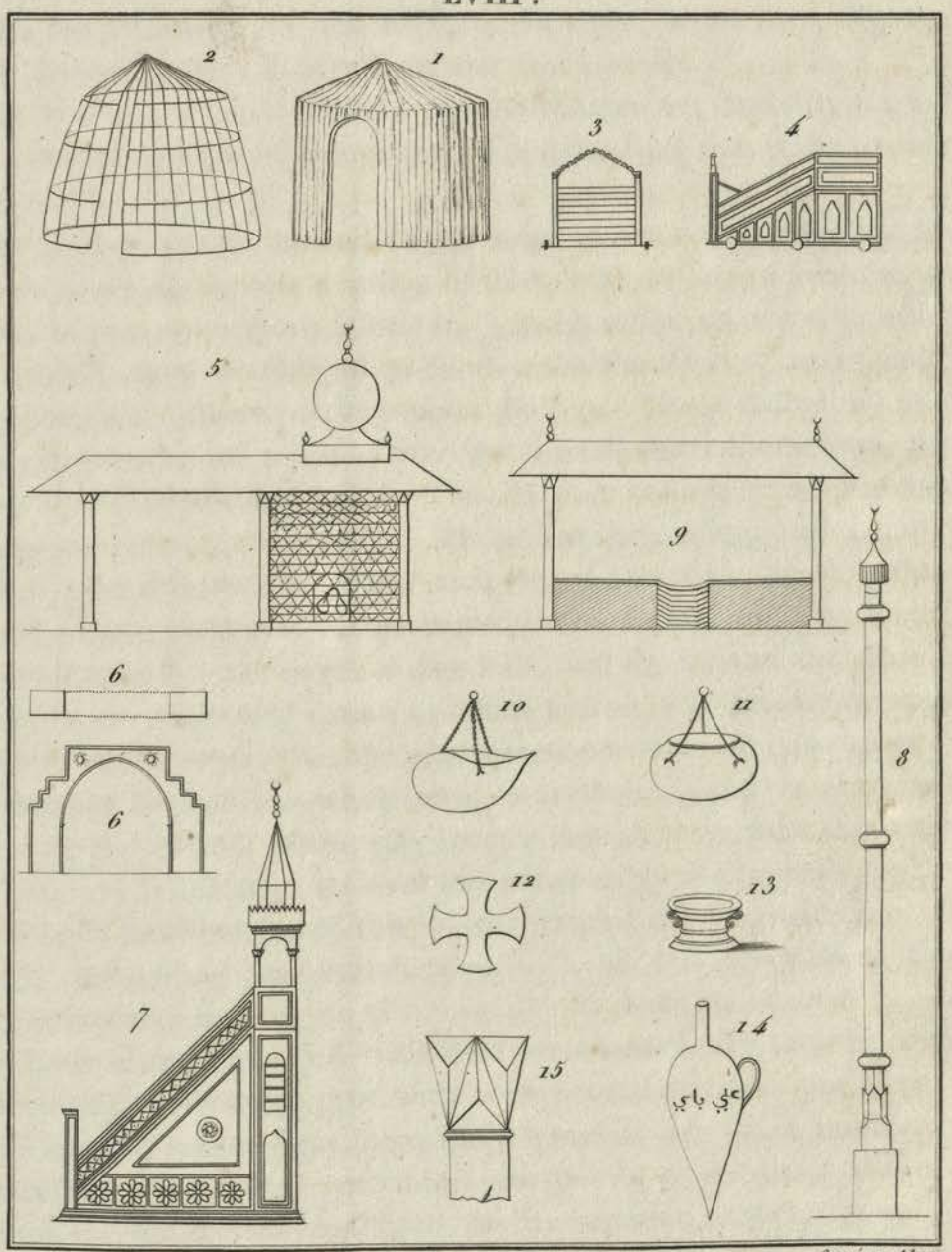
El Makam Ibrahim, or the Place of Abraham, is a species of parallelogramic cradle, facing the centre of the wall, in which is the door of the Kaaba, and at thirty-four feet distance. It is twelve feet nine inches long, and seven feet eight inches wide, and is placed with its narrowest end towards the building. The roof is supported by six pilasters, a little higher than a man.

The half of the parallelogram nearest to the house of God is surrounded by a fine railing of bronze, which embraces four pilasters, the door of which is always shut, and locked with a large silver padlock. †

This railing incloses a sort of covered sarcophagus, hung with a black cloth, magnificently embroidered with gold and silver, having large golden acorns attached to it. The sarcophagus is nothing else than a large stone, that served Abraham for a footstool to construct the Kaaba, and increased in height as the building advanced, to facilitate his labours, at the same time that the stones came out miraculously already squared, from the spot where the footstool now stands, and passed in to Ismael's hands, and from thence into his father's.

* See Plate LVIII. † See Plate LVIII.

LVIII.



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Gravé par Adam.

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Hence the rite commands, that a prayer should be said there after having perambulated the house of God. The space surrounded by the railing is surmounted by a pretty little cupola.

El Bir Zemzem, or the Well of Zemzem, is situated fifty-one feet distant to the E. 10° N. of the black stone.

It is about seven feet eight inches in diameter, and fifty-six feet deep to the surface of the water. The brim is of fine white marble, five feet high.

It is requisite to ascend to the brim to draw the water; at the inside of which there is a railing of iron, with a plate of brass at the foot, to prevent persons falling in. As there are no steps by which to ascend, they are obliged to climb upon the stone of an adjoining window, and afterwards leap upon the top. These difficulties exist only to prevent the pilgrims from getting the water themselves, and that they may not deprive the keepers from receiving the gratifications attached to their office. Three bronze pullies, with hempen cords, and a leather bucket to each end of the cords, serve to draw up the water, which is rather brackish and heavy, but very limpid. Notwithstanding the depth of the well, and the heat of the climate, it is hotter when first drawn up than the air. It resembles warm water, which proves that there is at the bottom a particular cause of vehement heat. It is wholesome, nevertheless, and so abundant, that at the period of the pilgrimage, though there were thousands of pitchers full drawn, its level was not sensibly diminished.

I have four bottles of this water, which I drew myself from the well, and closed up immediately, with all the precautions that chemistry requires, to be able one day or other to analyse it. In an hour after I had put them into some emery, the mouths being previously perfectly stopped with some crystal stoppers and sealed, the interior surface was completely covered with small bubbles of extremely subtile air, resembling the points of needles. When I shook the bottle, they mounted to the superior surface, or united themselves into one bubble of the size of a grey pea. It was no

doubt a gas, which the difference alone of the temperature sufficed to disengage.

It is known that this well was miraculously opened by the angel of the Lord for Agár, when she was nearly perishing from thirst in the desert with her son Ismael, after having been sent from Abraham's house.

There is a small house constructed round the well,* consisting of the room in which is the well; another smaller, that serves as a storehouse for the pitchers; and a staircase to ascend to the roof or terrace, which is surrounded by a railing, and divided into two parts, one of which is dedicated to prayer for the followers of the rite Schaffi, and is crowned with a pretty cupola, supported by eight pilasters; the other incloses two large horizontal marble sun-dials, to mark the hours of prayer.

A person charged with observing them, begins by crying out the form of the convocation from the spot Schaffi; and at the same instant seven mueddens or criers repeat it from the top of the seven minarets of the temple. This employment is called Monkis.

There is a door to the staircase independent of the others; so that there are three in the edifice.†

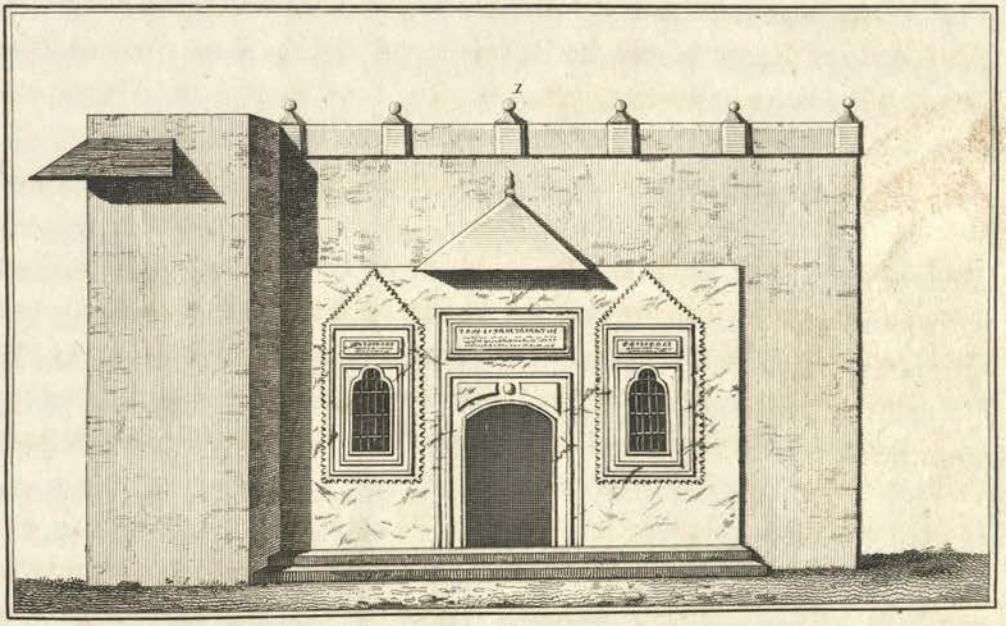
The room in which is the well is seventeen feet three inches square; it is entirely lined and paved with fine marble, and is lighted by three windows to the west, three to the north, and two and the door to the east: there are three niches in the wall on the southern side, which separates this room from the storehouse of the pitchers. The outside is decorated with a small façade of fine white marble.

The number of pitchers belonging to the well is immense; they occupy not only the room I have spoken of, but also the two neighbouring cobbas, and several other magazines placed around the court of the temple.

* See Plate LVII.

† See Plate LVII.

LVII.



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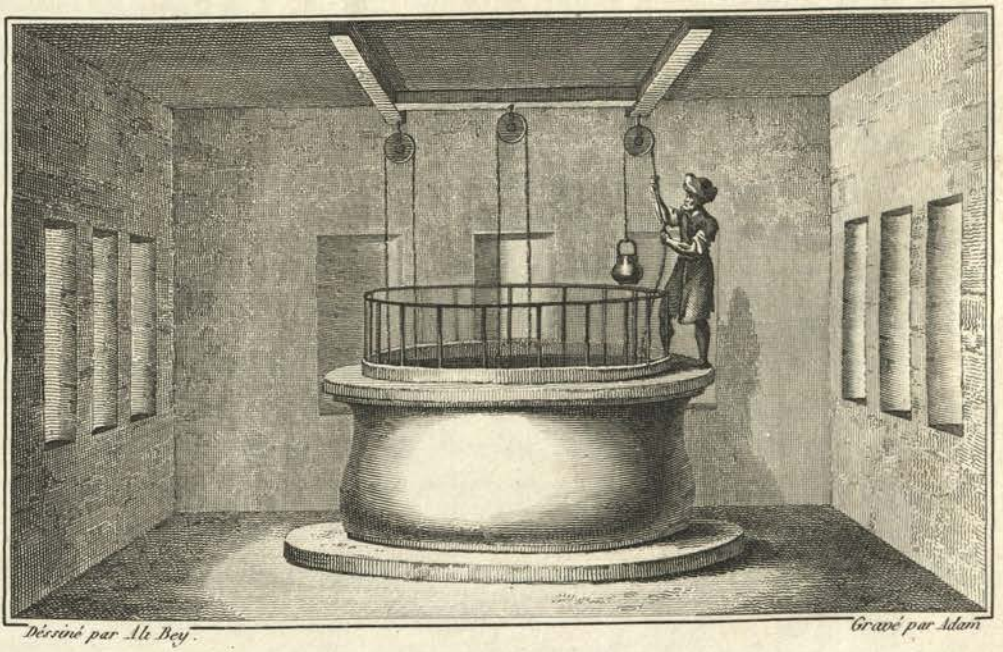


Dessiné par Ali Bey. Gravé par Adam

Published by Longman, Hurst, Rees, Orme & Brown, London, Nov. 1, 1814

The form of these pitchers is singular: they have a long cylindrical throat, with a body as long as the neck, terminating in a point at the bottom; so that they cannot be placed to stand upright, unless against the wall. The whole length of them, for they are all alike, is fifteen inches, and their greatest diameter seven inches six lines. They are made of unglazed earth, and so porous, that the water filters through them; but they cool it singularly in a few seconds.

As soon as a distinguished pilgrim arrives at Mecca, they inscribe his name in the book of the chief of the Zemzem, who orders one of his servants to furnish and to carry water to the house of the pilgrim, which is executed with assiduity. The pitchers are marked with the name of the person upon the body in black wax; and some mystical inscriptions are usually added.

Besides the pitchers which are furnished to the pilgrims, the water carriers of Zemzem walk continually in the temple, to sell and distribute the water. It is also common in the evening for them to spread a very great number of long narrow mats in the court of the temple, and to place before the mats a row of pitchers half full of water, which are placed obliquely; so that the persons who come to sit upon the mats find each a pitcher before them, which is very agreeable in a warm country, and draws a large concourse of people to the temple before the hour of the prayer of Moagreb, or the Setting-sun. It is a period of social union, during which they recite prayers, or talk pleasantly in company, until that hour approaches.

The servants of the Zemzem carry the pitchers upon their left shoulder, stopped with a species of dry grass, which prevents the dust or insects from getting to the water, but which does not prevent it from flowing, when they wish to pour some out without unstopping the pitcher. They carry in their right hand a small cup, well tinned over, in which they present the water to those who ask for it, and even those who do not.

El Beb-es-selem, or The Door of Health, is an insulated arch, resembling a triumphal arch, situated seventeen feet from the

Makam Ibrahim, nearly opposite to that part of it which faces the Kaaba.

It is constructed of hewn stone, and terminates in a point; is fifteen feet six inches high, and nineteen feet six inches broad, including the bases of the arch. *

It is, as I have already said, reckoned a good omen, and the sign of particular favour, to pass under it the first time they come to make the tour of the Kaaba.

El Monbar, or The Tribune of the Priest of Fridays, is on one side of the Makam Ibrahim, at fourteen feet distance, and in front of the northern angle of the Kaaba. It is a very fine white marble, and is the highest finished and the most precious monument of the temple. †

Its form is that of a staircase, the top of which is terminated by a hollow space, that is surmounted by a fine octangular pyramidical cupola, which appeared to me of gilt bronze; and is supported by four small columns united by arches, the former of which resemble the Corinthian order; but they do not properly belong to any of the five orders of architecture.

The exterior sides, the railing, the door, and the base, are of beautiful workmanship. The entrance at the foot of the staircase is shut by a bronze gate.

The staircase is about three feet wide. Here, as well as in all the mosques, the Imam does not ascend to the top of the tribune, but remains always upon the last step but one, with his back turned towards the Kaaba.

There is one particular circumstance that I observed no where else, which is, that when the Imam arrives to deliver his sermon, and to repeat the Friday prayer, he comes dressed in a costume especially adapted for that purpose. It is a large cafftan of white wool tissue, and a shawl equally light and white, which covers his head, passing round his neck once, and falling with the ends before.

* See Plate LVIII. † See Plate LVIII.

The Kaaba, and the stones of Ismael, are situated nearly in the centre of the temple, and occupy the middle of an oval or irregular elliptical surface, which forms a zone of thirty-nine feet wide round the edifice, upon which the pilgrims make their tours round the Kaaba. It is paved with fine marble, and is situated upon the lowest plane of the temple.

This plane is surrounded by an irregular elliptical one thirty-one feet wide, and one foot higher than the former. It is paved with common square hewn stones. Upon the step that forms the boundary between the two planes, there are placed a series of thirty-one columns, or thin pillars of bronze, with one of stone at each extremity. They are about seven feet six inches high, from the bottom to the top of the capitals, upon which are fastened the ends of iron bars, that go from one to the other, and from which is suspended a number of lamps. The capital of each pillar has a gilded ornament, about two feet high, terminated by a crescent. The pillars are cylindrical, and are about three inches in diameter: there is a sort of string at about half their height. * They have a cylindrical stone base, about a foot high, and the same in diameter.

The lamps are shaped almost like a globe, and are composed of very thick green glass, which is not very transparent. They are disposed without order or regularity between the pillars, and are lighted every evening.

Upon the outer plane are the places of prayer for the other three orthodox Musselman rites, which are called,

Makam Hhaneffi,
Makam Maleki,
Makam Hanbeli.

The Makam Hhaneffi, situated opposite the stones of Ismael, is used for the rite of the Turks. It consists of a species of isolated

* See Plate LVIII.

gallery, supported by twelve pillars, having three arches in the front, and two at the sides. Its form is that of a parallelogram, the long sides of which are twenty-nine feet three inches, and the short ones fifteen feet and a half. The height of the pilasters does not much exceed that of a man.

There is a second gallery above, of the same dimensions, to which they ascend by a staircase placed at the western angle.

The Makam Maleki, situated in front of the side opposite the door of the Kaaba, is near eleven feet square, with four pilasters that support the roof, which are about six feet high.*

The Makam Hanbeli is exactly like the Makam Maleki, and fronts the black stone.

The roofs of these buildings, the Zemzem, and the Makam Ibrahim, are covered with lead, with large projections to produce shade, on which account also the pillars are so low.

These places of prayer have a parapet about three feet and a half high, between them and the Kaaba, with a niche in the middle, destined for the Imam; but as all has been changed since the reform of the Wehhabites, the Imams of Haneffi and Hanbeli say their prayers at the foot of the Kaaba, facing the door; the Imam of Schaffi at the Makam Ibrahim; and the Imam of Maleki at his proper place.

The morning prayer is conducted by the Imam of Hanbeli; those of the noon and sun-set by the Imam of Haneffi; that of the afternoon by the Imam of Schaffi; and that of night by the Imam of Maleki.

The negro eunuchs, servants, and guards of the Kaaba, sit in the Makam Hanbeli, where they have some furniture and carpets to sit upon. At the hours of prayer the singers, who are also black eunuchs, ascend the choir in the upper gallery of the Makam Hhaneffi.

They enter into this paved space, where all these edifices are, by

* See Plate LVIII.

six ways, all paved with square stones, which begin at the large galleries fronting the doors Selem, Nebi, Saffa, L'Vdaa, Ibrahim, and Aamra.

These ways, which are ten feet six inches broad, and one foot above the general plane of the court, communicate with smaller paths, which lead to other parts of the gallery. The remainder of the court is of coarse sand, the habitual residence of at least two thousand doves, the property of the Sultan Scherif.

There are a number of women and children to be met with in the paths, who sell plates of corn at a para each. The pilgrims do not fail generally to consecrate paras to buy corn to throw to the doves of the temple, which is a very agreeable expiatory in the eyes of the Divinity, and those of the Scherif.

El Cobbatâïri, or The two Cobbas, are at a short distance from, and opposite to the door of the Zemzem. They are two chapels exactly alike, about eighteen feet square. Their point of contact represents a diagonal angle; and they are both covered with a handsome cupola. It has been said, that they are used to hold the pitchers: one, however, is also appropriated by the pilgrims to wash and bathe themselves with the water of Zemzem.

The space which surrounds the Makam Hhaneffi is paved like the paths, and tapers like the tail of a fish to the great gallery behind it.

The great court is circumscribed by four wings or porticos, supported by columns and pillars. It presents a parallelogram, the large sides of which, in the direction of the E. 34½° N. to the W. 34½° S., are five hundred and thirty-six feet nine inches long; and the small ones, in the direction of the N. 34½° W. to the S. 34½° E., are three hundred and fifty-six feet broad.

The fronts of each of the longest sides present thirty-six arches, and the shortest ones twenty-four arches, which are slightly pointed. They are supported by columns of greyish marble, of different proportions, but which in general appear to approach the Doric.

Instead of a column between every fourth arch, there is an octangular pilaster of hewn stone, about three feet in diameter.

Each side of the great gallery is composed of three naves, or rows of arches, which are, with the exception of some partial irregularities, all equally supported by columns; so that there may be counted more than five hundred columns and pilasters, which support the galleries or porticos of the temple.

The capitals of the columns which form the four fronts of the court are very fine, although they do not belong to either of the five orders of architecture; but the capitals of the columns of the interior of the gallery are all either of the corinthian or composite. I observed some carved in the most exquisite manner.

Their bases are almost all attic. There are some that have a little attic pedestal, others a false base, and some even, by an extravagant whim of the architect, a corinthian capital reversed.

The arches that front the court are all crowned with little conical cupolas; but the interior ones have only low spherical vaults.

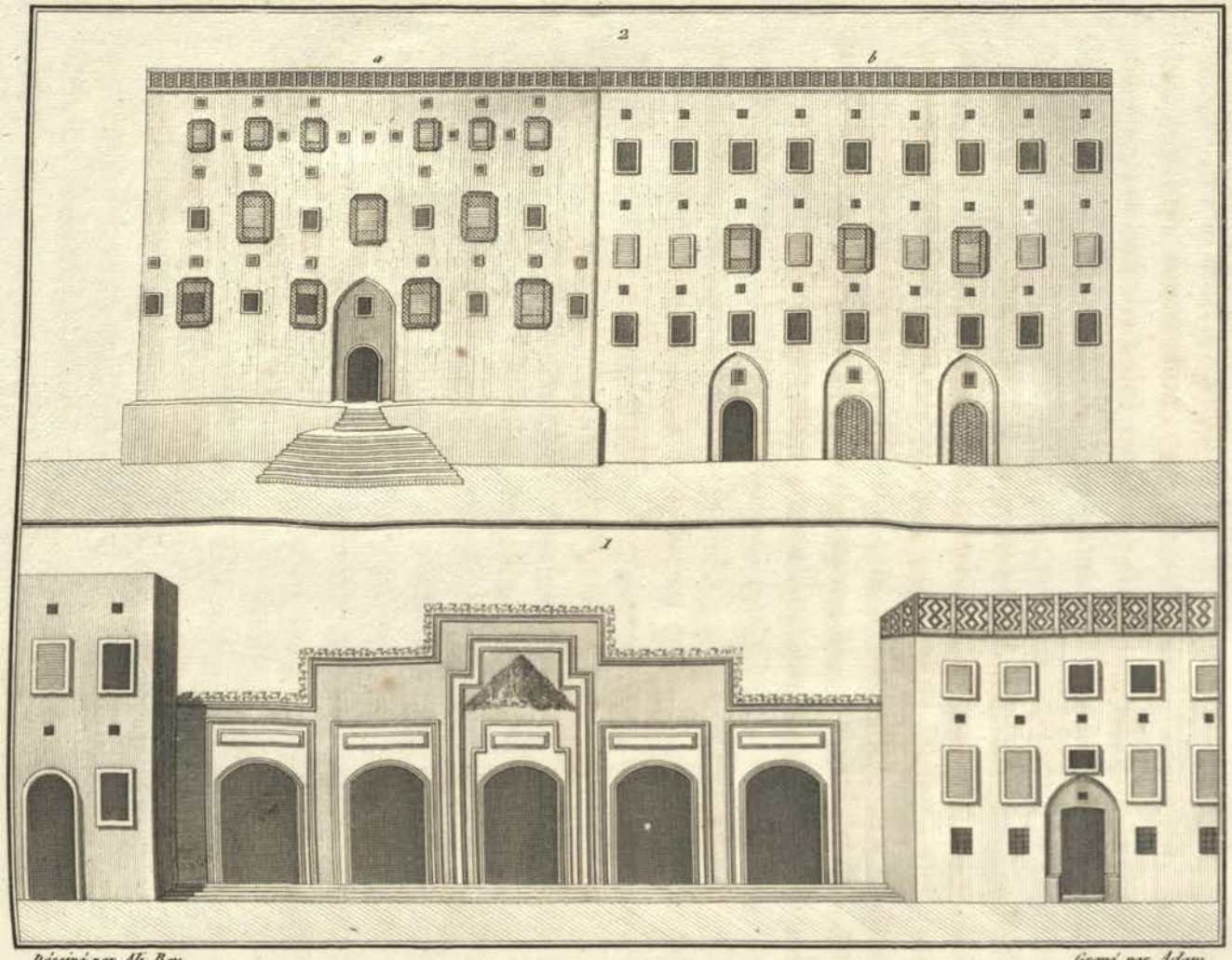
The four fronts of the court are surmounted also with stone ornaments, that very much resemble fleurs-de-lys.

All the galleries are paved like the ways, with hewn stones of quartz-rock, with schorl and mica, which abound in the country. The walls of the temple are also built of it.

The eastern angle of the temple is cut or rounded off, to conform to the line of the principal street; so that the gallery within is so narrow at that angle, that there hardly remains space enough to pass between the wall and the column, at the angle of the court.

In the south-eastern gallery, from the door Saffa to that of Zeliha, there is a fourth row of arches, in the disposition of which there is also some irregularity, which may be observed in the general plan. *

* See Plate LIII.



Dessiné par Ali Bey

Gravé par Adam

Published by Longman, Hurst, Rees, Orme & Brown, London, Nov. 1, 1815.

The Kaaba, Beit Allah, or House of God, is not situated exactly in the centre of the court. The north-east front is distant two hundred and seventy-five feet six inches from the corresponding side of the court; the south-east one hundred and fifty-five feet six inches; that of the south-west two hundred and twenty-nine feet three inches; and the north-west one hundred and sixty-two feet.

There is a small court also surrounded with arches, in which is the door of Ibrahim, situated upon the south-west side of the great court, and another exactly alike at the north-west side, in which are the doors Koutoubia and Ziada.

The temple has nineteen gates, with thirty-eight arches, disposed round it as follows, proceeding from the north to the east:

Names, in setting out from the north angle.	Number of arches to each door.
Beb-es-selem	3
Beb-en-Nebi	2
—— Abbassi	3
—— Aali	3
Eastern angle.	
Beb Zitoun	2
—— Bagala	2
—— Saffa	5
—— Arrahma	2
—— Modjahet	2
—— Zeliha	2
—— Omhani	2
Southern angle.	
Beb L'Oudáa	2
—— Ibrahim	1
—— El Aamara	1

Western angle.

Beb el Aatik	1
—— Bastia.	1
—— Koutoubia	1.
—— Ziada	2
—— Douriba	1

The door of Saffa is the only one that has a really ornamented front,* all the rest being very plain. There are seven minarets belonging to the temple; one at each angle; one between the Beb Ziada and the Beb Douriba; and the other two separated from the body of the building, among the neighbouring houses at the north-east wing. They are all of the same form, namely, octangular, and with three bodies; but they are not all of the same size.

The walls of the temple are connected on the outside by houses; so that it has not any external front; and there are some of the houses which have windows that overlook the interior of the building.

The two sacred hills, Saffa and Méroua, may be considered as dependant on the temple, by the obligation imposed upon all the pilgrims to visit them as soon as they have been round the Kaaba. They were situated outside of the town in the time of the Prophet, but are now within the confines, in consequence of the increase of buildings: there are even whole streets of houses erected upon the mountains themselves.

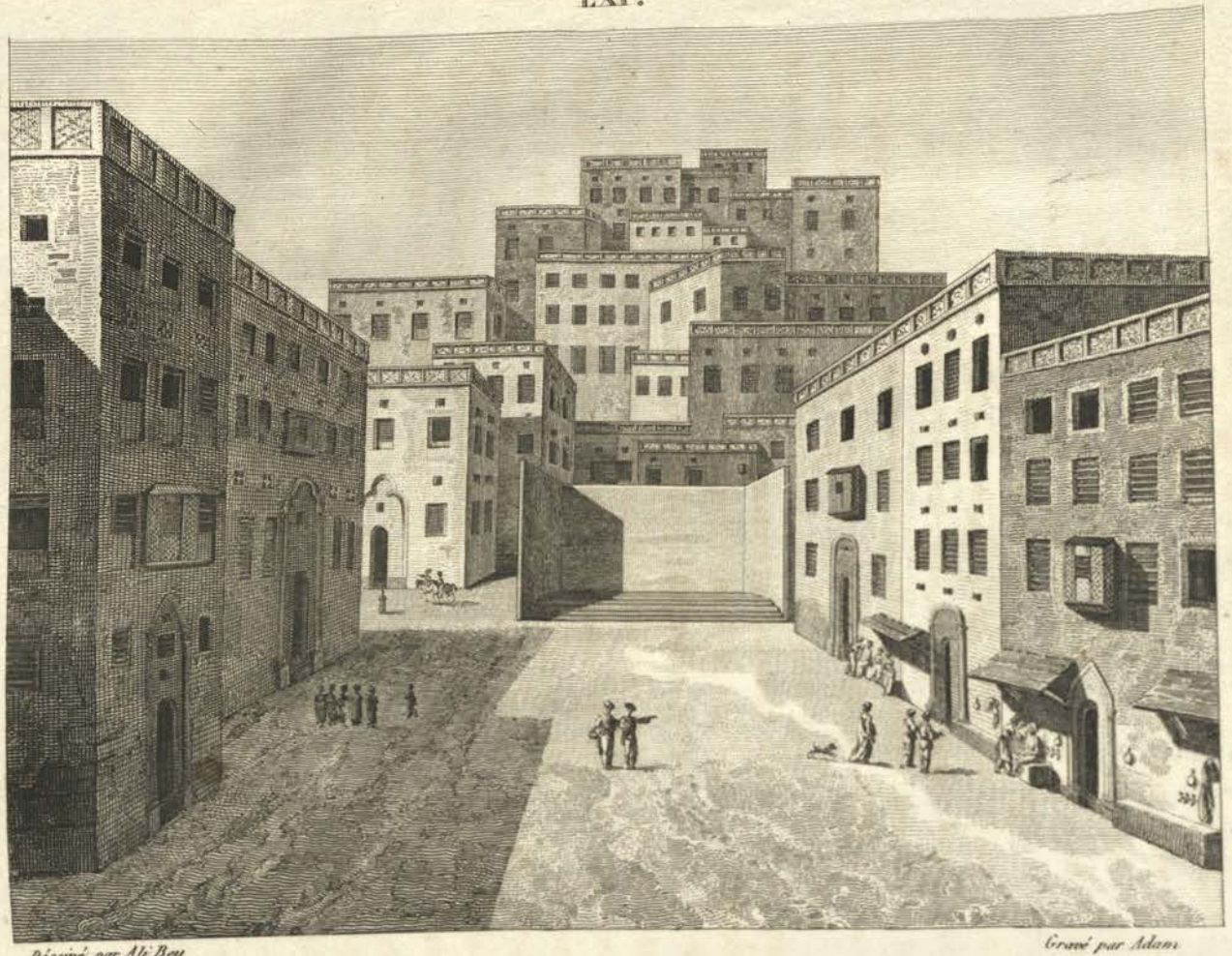
Saffa is at a short distance from the temple. It is situated to the south-east, and obliquely opposite to the door of the same name, at the foot of the mountain Djebel Koubiis. It is the spot where the black stone descended from heaven.

At the end of a short but wide street that leads to the mountain, which has a gentle slope, there is a portal of three arches, supported by huge pillars: it is ascended by four steps which extend

* See Plate LIX.

LX.

Dessiné par Ali Bey. *Gravé par Mam.*



Dessiné par Ali Bey *Gravé par Adam*

Published by Longman, Hurst, Rees, Orme & Brown, London, Nov. 1.1815.

the length of the arches in front. It is here that the pilgrims recite the prayer of Saffa. *

Meroua is a little farther distant upon the northern side.

At the end of the street which leads to it is a platform of twenty-five or thirty feet square, surrounded by a high wall on three sides, where the pilgrim says his prayer: it is ascended by some steps. †

It is in this street that the barbers live who shave the pilgrims' heads. Whilst performing this operation, the former recite a prayer, which the latter repeat word for word.

The houses are built upon the mountain, in the form of an amphitheatre to the top.

The principal street of Mecca is that which leads from Saffa to Meroua, and serves for a public market; so that, in consequence of the crowd which assembles in it, it is very inconvenient for the journey between the two sacred mountains.

The following are the persons attached to the temple:

The principal chief, called Scheik el Haram. The chief of the well of Zemzem, named Scheik Zemzem. Forty eunuchs, who are negroes, and are the guardians and servants of the house of God: they wear, as a sign of distinction, a large caftan or shirt of white cloth, bound with a belt above their ordinary clothes, and a large white turban upon their heads: they also generally carry a reed or wand in their hand. A great number of attendants and water carriers, whose business it also is to take care of the mats that are spread in the evening upon the ground in the court and galleries of the temple. There are also an infinite number of other persons employed; such as lamplighters, lamptrimmers, the servants of the Makam Ibrahim, of the little ditch of the Kaaba, of the several places of prayer of the four rites, of the minarets, of Saffa, and of Meroua; as also a number of porters, who take care of the sandals at the different doors. All these are charged to take care of the places to which they are attached, and to keep them clean. There

* See Plate LX. † See Plate LXI.

are, besides, the public criers, or mueddens of the minarets; Imams, and private mueddens for the four rites; the Kadi and his people; the choristers; the monkis, or observer of the sun, to announce the hour of prayer; the administrator, and servants of the great black cloth, *tob el Kaaba;* the keeper of the key of the Kaaba; the moufti; the guides, &c. &c.: so that one half the inhabitants of Mecca may be considered as employed about the temple, and have no other support than their wages, which arise from charity, or the casual gifts of the pilgrims. It is upon this account, that when a pilgrim arrives all the inhabitants fix their eyes upon him, strive to render him services and honours against his inclination, and take the greatest interest in his welfare, by trying to open the doors of heaven to him by their prayers and mystical ceremonies, each according to his rite.

Formerly the numerous caravans which arrived from all quarters of the globe where the religion of Islamism was practised, provided for all the wants of the city, by the abundance of alms which they left; but now that the number is diminished, and the pilgrims are not in a state to contribute to the expences, the number of persons employed being always the same, devotion and the practice of religion are become very dear, because those employed attach themselves to the pilgrim, whom they believe to be rich; so that he cannot quit without leaving 1,500 or 2,000 francs in alms and remuneration to them and the temple. There are not any of the pilgrims, even the poorest, who undertake the journey at the expence of public charity, or who beg their way, that are not obliged to leave some crowns.

These gifts being individually given, each person catches what he can in public or in private, except the black eunuchs and the attendants at the Zemzem, who form two corporations. However, notwithstanding this species of organization, their registers, and their chests of receipts in common, each individual of both bodies tries to conceal and keep as much as he can in private.

The caravans also brought formerly large gifts from their respective countries, on the part of their countrymen; but there comes hardly any thing now.

The chief of the country, too, used to contribute a part of their subsistence; but being now impoverished by the revolution of the Wehhabites, far from giving, he takes all that he can get.

The Sultan of Constantinople furnishes the negro eunuchs for guards to the Kaaba, for the choir, and for mueddens.

The pilgrims once had several stoppages to make, which produced many benefits to those employed; but the Wehhabites have abolished all. The mosque and the chapel where the Prophet was born; El Djebel Nor, where he received the first revelation from heaven; the house of Aboutaleb, where he passed a part of his life; several places where he used to pray; the mountain Djebel Koubis, where the miraculous black stone descended; the chapels of Setna Fathma, daughter of the Prophet; of Sidi Mahmud, and other saints; no longer exist. The pilgrims are consequently deprived of the spiritual merit which they would have acquired, by making their pious visits to these holy places; and the good inhabitants of the holy city have lost the temporal wealth which resulted from these acts of devotion.

The Nekib el Ascharal, or the chief of the actual Scherifs of Mecca, is a wicked cheat, named Seid Mhammed el Aatás.

Monjim Baschi, or chief of the astronomers, is a person who enjoys a great deal of consideration at Mecca. He that filled that office at this moment did not understand astronomy himself, nor had he a single astronomer at his command.

CHAP. VII.

DESCRIPTION OF MECCA. — ITS GEOGRAPHICAL POSITION. — TOPOGRAPHY. — BUILDINGS. — PUBLIC MARKET PLACES. — PROVISIONS. — ARTS AND SCIENCES. — TRADE. — MISERY. — DECLINE.

THE holy city of Mecca, the capital of Hedjaz, or the Arabia Deserta of the ancient geographers, the centre of the Mussulman religion, in consequence of the temple which Abraham raised to the Supreme Being, is the object of the affections of all true believers.

A great number of observations of the passing of the sun through the meridian, which I made, proved the latitude of Mecca to be 21° 28′ 9″ N.; and several others of the lunary distances proved the longitude to be 37° 54′ 45″ E. from the observatory of Paris. The house in which I lived, and upon the flat roof of which I made my observations, was situated almost in the middle of the city, at about 530 feet distance to the north from the Kaaba.

Having observed several azimuths, my magnetical declination was 9°.43′ 52″ W.

The city of Mecca, called Mekka in Arabic, is situated in a very narrow valley, the mean breadth of which may be about 155 toises, that winds irregularly between mountains from the north-east to the south-west; so that the city, which follows the windings of the valley, is quite irregular; and the houses being also built upon the sides of the mountains, render the plan of it still more so, which is represented in plate LXII., where all the principal streets are described; but there are some little streets omitted, as I had not time to include them. I much wished to have taken as complete a view of Mecca as I did of Alexandria; but it was impossible to find

a proper point of view, because the city, being confined between the mountains, allowed me to discover only a few houses, if I went out at one end of it; and if I went out at the sides, I found myself upon the side of the mountains, from whence I could perceive nothing but an irregular surface of flat roofs, without any perspective. I therefore found myself obliged to abandon the idea. The view of Mecca, which is to be seen in the "Picture of the Ottoman Empire, by Mr. Ohsson," might have had its merits, when the city occupied but half the valley; but it is no longer like that city. The fine fountain in Mr. Ohsson's drawing no longer exists. The only water to be found at present is that of the wells.

I shall not speak of the celebrated temple, because the plan and profile which I have given of it prove the inaccuracy of the engravings in the Picture of the Ottoman Empire. It would have been very easy for me to have given an incorrect view of Mecca; but as I wished absolutely to be as exact in my drawings as I endeavour to be in my notes, I would not attempt it; for it would only have been a picture of imagination, as any general view of this city must be. In short, it may be considered as an assemblage of a great number of houses grouped to the north of the temple, prolonging themselves in the form of a crescent from the N. E. to the S. W. by S. It covers a line of 900 toises in length and 266 in breadth at its centre, which extends from east to west.

The principal streets are regular enough; they may even be called handsome, on account of the pretty fronts of the houses. They are sanded, level, and very convenient. I had been so long accustomed to live in the indifferent towns of Africa, that I was quite surprised at the fine appearance of the buildings of Mecca.

I think they approach the Indian or Persian taste, which introduced itself during the time of the siege by the Caliph of Bagdad. They have two rows of windows, as at Cyprus, with balconies covered with blinds. There are even several large windows, quite open, as in Europe; but the greater number are covered by a species of

curtain like a Venetian blind, made of palm tree. They are extremely light, and screen the apartments from the sun, without interrupting the passage of the air. They fold up at pleasure at the upper part, exactly like the former.

The houses are solidly built with stone: they are three and four stories high, and even more sometimes. The fronts are ornamented with bases, mouldings, and paintings, which give them a very graceful appearance. It is very rare to find a door that has not a base with steps, and small seats on both sides. The blinds of the balconies are not very close; and holes are cut besides in different parts of them.

The roofs form terraces, surrounded by a wall about seven feet high, open at certain spaces, which are occupied by a railing formed of red and white bricks, placed horizontally and symmetrically, leaving holes for the circulation of the air; and at the same time that they contribute to the ornaments of the front, they skreen the women from being seen when they are upon the terraces.

All the staircases that I saw were narrow, dark, and steep. The rooms are well proportioned, long, broad, and lofty, and have, besides the large windows and balconies, a second row of smaller windows. They have also a shelf all round, as at Alexandria, which serves to place various things upon.

The beauty of the houses may be considered as the remains of the ancient splendour of Mecca. Every inhabitant has an interest in preserving his dwelling, to invite and excite the pilgrims to lodge with him; because it is one of his principal resources, on account of the terms demanded, and other additional benefits.

There is no open place or square at Mecca, because the irregularity of the ground and the want of space would not permit it. The public markets are held in the principal streets; and it may be said that the great street in the centre is a continued market from one end of the city to the other. The dealers expose their goods, &c. in slight sheds, built with sticks and mats, or under large umbrellas, supported by three sticks, which meet in the centre.

The markets are well provided with provisions and other articles, and are filled with people all day long, particularly at the period of the pilgrimage. There are also ambulatory restaurateurs, who sell ready-dressed victuals and pastry; pewterers, shoemakers, and such like artizans.

All the provisions are dear, except meat, notwithstanding the abundance. A large sheep costs nearly seven francs. Fowls are very scarce, and consequently eggs. There is no game. The corn, or rather flour, comes from Upper Egypt; vegetables and rice from India. They obtain herbs, &c. from Taif; as also a small portion of corn, which is of an inferior quality to that of Egypt. Butter is kept in large pots, and is common in the country; but it is liquid like oil, on account of the heat of the climate. The prices vary extremely, in consequence of the want of safety in the commerce. The following were the prices of the articles opposite which they are placed, during my stay in 1807:

	Turkish Piastres.
An oka of butter	5
A fowl	4
Six eggs	1
A camel load of fresh water	2
An oka of oil	4
	Paras.
An oka of bread	12
A bottle of the water of the well	15
An oka of fire wood	3
An oka of coals	20

The weights and measures are the same as in Egypt, but are so inexact, that it would be useless to look for a parallel to them.

This is also the case with the current money. The Spanish piastre goes in trade for five Turkish piastres of forty paras each; but in exchange it is only worth four and a half of them. There is every sort of money to be seen circulating in Mecca, as also money

changers, who sit in the market behind a little counter, with a small pair of scales, who are occupied during the whole day in transacting their affairs in an incorrect way; but it may be imagined not to their own disadvantage.

All the productions of India and Persia, natural as well as artificial, may be bought here. Near my dwelling there was a double range of shops, exclusively destined to the sale of aromatic substances, of which I took the catalogue and description. *

At Mecca, as throughout all Arabia, they do not make bread, properly so called. They mix the flour with water, without any leaven (except a little very rarely), of which they make cakes of three or four lines thick, and eight or nine inches diameter, that they sell half baked, and as soft as paste. Such is their bread, which is called hhops.

The fresh water, which they bring from the neighbouring mountains, and from Mina, upon camels, is good. The well water, though a little brackish and heavy, is drinkable. The lower class of people never drink any other.

I examined all the wells particularly. They are all of the same depth; and the water is of the same temperature, taste, and clearness, as that of Zemzem. There are four that are public in the streets nearest to the temple, exactly like each other, and several in the most distant parts of the city. I am persuaded, from my observations, that the water which supplies all of them is one sheet, situated fifty-five feet under the surface of the ground, the quantity of which is owing to the filtration of rain water. The brackish taste it has is to be attributed to the decomposition of the saline particles mixed with the earth, from which it results, in the clearest manner, that as they have the same qualities, and spring from the same source as the water of Zemzem, they have the same virtue in drawing down the divine favour and blessing as the miraculous well. God be praised for it.

* It is to be regretted that this catalogue is lost.—Note of the Editor.

The meat at Mecca is of an inferior quality, the sheep being very large but very thin. They hardly know the existence of fish, though the sea is not more than a dozen leagues distant. The herbs, &c. which they bring from Taif, and other neighbouring places, but particularly from Setna Fathma, consist of onions, turnips, cucumbers, purslain, capers, and a sort of sallad composed of leaves like cow grass. This plant, which it was impossible for me to see in its whole state, is called corrát.

I never saw but one flower during the whole of my stay at Mecca, which was upon the way to Arafat. I ordered my servant to cut it and bring it to me; but he was perceived by the pilgrims, who ran immediately to him, saying, it was a sin to pluck up or cut any plant during the pilgrimage to that place. I was therefore obliged to renounce the idea of obtaining the only flower I had seen.

They make several sorts of drink with raisins, honey, sugar, and other fruits. The vinegar is of a very bad quality. I was told they made it from raisins.

I believe there is no Mussulman city where the arts are so little known as at Mecca. There is not a man to be found that is capable of making a lock or forging a key. All the doors are locked with large wooden keys, and the trunks and cases with padlocks brought from Europe: I therefore was unable to replace the key of a trunk, and that of my telescope box, which were stolen at Mina.

The slippers and sandals are brought from Constantinople and Egypt; for they know not how to make them at Mecca, except indeed those of wood or untanned leather, which are very bad.

There is not a single man to be found who knows how to engrave an inscription, or any kind of design upon a hewn stone, as formerly; nor a single gun-smith or cutler able to make a screw, or to replace a piece of the lock of an European gun; those of the country being only able to manufacture their rude matchlocks, their bent knives, lances, and halberds. Wherever they go, their shop is fitted up in a moment: all that is wanted for this purpose is a hole made in ground, which serves as a furnace: one or two goat skins,

which one of them waves before the fire, serve them for bellows: two or three palm leaves, and four sticks, form the walls and the roof of the work-shop, the situation of which they change whenever occasion requires.

There is no want of braziers for vessels in copper; but the original article comes from foreign manufactories. There are also tinmen, who make a kind of vase, which the pilgrims use to carry away some of the water of Zemzem. I discovered also a bad engraver of brass seals.

The sciences are found in the same state of perfection as the arts at Mecca. The whole knowledge of the inhabitants is confined to reading the Kourr-an, and to writing very badly. They learn from their infancy the prayers and the ceremonies of the pilgrimage to the house of God, to Saffa, and Meroua, in order to be able at an early age to gain money by officiating as guides to the pilgrims. Children of five or six years old are to be seen fulfilling these functions, carried upon the arms or shoulders of the pilgrims, who repeat the prayers which the children recite word for word, at the same time that they follow the path pointed out by them to the different places.

I wished to obtain a Kourr-an written at Mecca, but they are not numerous; and they are so badly written, and so full of errors, that they cannot be of any use.

There are no regular schools, if we except those where they learn to read and write. In short, there are only a few talbes, or doctors, who, through caprice, vanity, or covetousness of obtaining something from their auditors, go and sit under the porticos of the temple, where they begin to read in a loud voice to draw a crowd of persons, who generally assemble pretty quickly, and arrange themselves round the doctor, who explains, reads, or preaches, whichever he can do, and go away or stay as they please. Such is the education of the people of this holy city, who are the most ignorant of mortals. It is true that their geographical situation contributes to it in a great measure.

Mecca, placed in the middle of a desert, does not resemble Palmyra, which the continual commerce between the East and the West elevated to the greatest degree of perfection and splendour, which we even admire in its ruins, and which would still have existed, but for the discovery of the Cape of Good Hope: on the contrary, it is not placed in any direct line of passage. Arabia is surrounded by the Persian Gulph to the east, the Red Sea to the west, the ocean to the south, and the Mediterranean Sea to the north. Its centre, therefore, cannot be in any direct line of communication with the neighbouring countries to which access may be had by sea. Its ports at most will only serve as sea-port towns to to trading vessels, as is the case with Djedda and Mokka upon the Red Sea, and Muscat, near the mouth of the Persian Gulph.

Mecca not being situated in the route to any country of consequence, nature has not designed it as a place of commerce, placed as it is in the middle of an extremely barren desert, which prevents its inhabitants from being either husbandmen or shepherds. What resources then remain to them for subsistence? The force of arms, to oblige other countries to give them a part of their productions, or religious enthusiasm, to induce strangers to come and bring money to them, with which they may procure the necessaries of life.

In the time of the Caliphs, these two causes united rendered Mecca an opulent city; but before and since that glorious period, it has had no other resource for its support than the religious enthusiasm of the pilgrims, which unfortunately begins to cool from day to day, through the effects of time, distance of place, and revolutions, that reduce this place to a mean and precarious existence. Such is its state at this moment, and such was it before the mission of the Prophet.

Mecca has always been the centre of the religious enthusiasm of different nations. The origin of pilgrimages, and the first foundation of its temple, are lost in the obscurity of ages, since they appear to be anterior to the period of history. The Prophet pulled

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down the idols which profaned the house of God. The Koran confirmed the pilgrimage; and it is in this manner that the devotion of other nations has been in all times the basis of the subsistence of the inhabitants of Mecca. But as this could not alone suffice, they were very poor before the coming of the Prophet; and now, after a short reign of glory and riches acquired by arms, it has relapsed into poverty. How then can we hope to see the arts and sciences flourish? Separated by its situation from all commercial intercourse, it remains immersed in the most profound ignorance of all news, discoveries, revolutions, and the actions of other men. Hence it is that the people of Mecca will remain in stupidity and the grossest darkness, notwithstanding the concourse of strangers, who only remain there during the time absolutely necessary to fulfil the duties of their pilgrimage, to make some few commercial exchanges, and then prepare for their return to their own country.

Thus Mecca is so poor by nature, that if the house of God ceased to exist, it would be inevitably deserted in two years, or at least reduced to a simple douar or hamlet; for the inhabitants in general subsist for the rest of the year upon what they accumulate during the time of the pilgrimage, at which period the place puts on a lively appearance, commerce is animated, and the half of the people are transformed into hosts, merchants, porters, servants, &c.; and the other, attached entirely to the service of the temple, live upon the alms and gifts of the pilgrims.

Such are their resources. Deplorable opulence! which has stamped upon their countenances the mark of the extreme misery that surrounds them.

An Arab is by nature generally thin; but those of Mecca, and above all those that serve in the temple, seem absolutely walking skeletons, clothed with a parchment that covers their bones. I must own I was struck with astonishment when I saw them for the first time upon my arrival. What I have advanced may be perhaps considered as an exaggeration; but I protest to the truth of my

assertions; and may also add, that it is impossible, without seeing them, to form an idea of an assemblage of such lean and scraggy-looking men, as all of them are, with the exception of the chief of Zemzem, who is the only person that is at all lusty, and two or three eunuchs, a little less thin than the others. It appears even impossible that these skeletons, or shadows, should be able to stand so long as they do, when we reflect upon their large sunk eyes; slender noses; cheeks hollow to the bones; legs and arms absolutely shrivelled up; ribs, veins, and nerves, in no better state; and the whole of their frame so wasted, that they might be mistaken for true anatomical models. Such is the frightful appearance of these unhappy creatures, that it is painful to be obliged to look at them. This is the existence which these servants of the temple enjoy; but the pleasures that await them in Paradise are preferable to all the riches of the earth.

There are no people more dull and melancholy than these. I never once heard the sound of a musical instrument or song during the whole of my stay, that was executed by a man; but my ears were struck once or twice by the songs of some women, which I set to music.* Plunged in a continual melancholy, the least contradiction irritates them; and the few slaves they have are the most unhappy and wretched of all the Mussulman slaves, in consequence of the bad treatment they experience. I heard, in the house I lived in, a master beat his slave with a bastinado; during a quarter of an hour. He stopped every three or four minutes to allow his arm to rest, and then recommenced with new force.

It may be deduced, from these observations, that the population of Mecca diminishes sensibly. This city, which is known to have contained more than 100,000 souls, does not at present shelter more than from 16 to 18,000. There are some quarters of the suburbs entirely abandoned, and in ruins; nearly two thirds of the houses that remain are empty; and the greatest part of those that are

* See Plate LXIV.

inhabited are decaying within, notwithstanding the solidity of their construction; the fronts alone being kept in good order, to attract the pilgrims. In consequence of the inattention that is paid to repairs, the houses are falling down; and if there are no new ones erected (and I only saw one that was advancing slowly in the whole town) it will be reduced in the course of a century to the tenth part of the size it now is.

CHAP. VIII.

WOMEN. — CHILDREN. — LANGUAGE. — DRESSES. — ARMS. — GREEDINESS. — MARRIAGES, BIRTHS, AND BURIALS. — CLIMATE. — PHYSICIANS. — BALM OF MECCA. — INCISIONS IN THE FACE.

THE women enjoy more liberty at Mecca than in any other Mussulman city. Perhaps the great concourse of strangers who arrived, when the city was in its greatest opulence, contributed to change their manners; and their misery and natural dullness have tended to plunge them into an almost total indifference in this respect. It is an indubitable fact, that opulence and poverty are extremes equally opposite to the preservation of manners.

The women cover their faces, as in Egypt, with a piece of cloth, in which there are two holes worked for the eyes, which are so large that half their face may be seen; and a few shew nearly the whole. They all wear a sort of cloak, made of blue and white striped linen, as at Alexandria, which is put on with much grace; but when a sight of their faces is obtained, the illusion is soon dispelled; for they are in general very ugly, with lemon-coloured complexions, like the men. Their faces and their hands, which are daubed all over with black, blue, and yellow, present a frightful picture to strangers; but custom has made them consider this painting as a sign of beauty.

I saw some who had a ring passed through the cartilage of the the nose, which hung down upon their upper lip.

Their freedom is such, in comparison with Mussulman manners in general, that I may almost call it effrontery. I saw several of those that lived in the neighbouring houses present themselves continually at the windows, and some of them entirely undressed.

A lady, who occupied the upper story of the house in which I lived, used to make me a thousand courtesies and compliments, with her face completely uncovered, every time I went upon the terrace to make my astronomical observations; and I began to suspect that the women themselves might perhaps be a branch of the speculation of their poor husbands.

All the women I saw had a great deal of grace, and very fine eyes; but their hollow cheeks, painted of a greenish yellow, gave them the appearance of having the jaundice. Their noses are regular; but they have large mouths. They speak very well, and express themselves with great feeling. They engrave indelible drawings upon their skin, and stain their eye-lids black, their teeth yellow; and their lips, feet, and hands, of a red tile colour, like the Egyptians, and with the same materials.

Their dress consists of an immense pantaloon, that descends into their slippers, or half boots, of yellow leather, and is composed of Indian striped cotton. The poorer sort wear them of blue cloth.

They have, besides, a shift of a size and form the most extravagant. It is composed of two square cloths, six feet long and five broad, which are united at the upper part, except an opening in the middle, to pass the head through. The lower corners are cut out about seven inches, like the segment of a circle; so that what was before an angle becomes a hollow slope. These slopes are both sewed; but the lower part, and the sides, remain open from top to bottom. * The rich wear these shifts made of slight striped silk tissue, as fine as gauze, which comes from Egypt, and gather them in plaits on each side upon the shoulders, binding them round the waist with a belt. Above these they wear a caftan of India cotton. I never saw them wear any other ornament upon the head than a handkerchief; but they put rings and bracelets upon their hands, arms, legs, and feet, like the women in other Mussulman countries.

* See Plate LXIII.

The little commerce that exists at Mecca is confined to the caravans that arrive at the time of the pilgrimage. We have already seen how much the number of them has diminished every year, and consequently may calculate the progressive annihilation of the holy city. They receive the European merchandize that comes by Egypt and the Red Sea by way of Djedda; as also the several productions of India and Yemen, particularly coffee. The caravans of Damascus, of Bassora, and of Egypt, bring the remainder, and make mutual exchanges.

The consumption of the city daily diminishes, on account of the diminution of the funds that used to arrive. The whole fortune of the inhabitants of the country, who are composed of Wehhabites, Bedouins, and Arabs, in a state of the greatest misery, in general consists in the possession of a camel and a few head of cattle. They are almost naked, and live in tents or barracks, without any other furniture than a wooden porringer; sometimes a small kettle; an earthen pitcher and cup; a mat, that serves them for a bed; two stones, to grind or bruize their corn; and a leather bottle or two, to hold water. What resources can such people offer for an active or inactive trade? However, there are to be seen among them some personages dressed in Indian stuffs and cashmire, or Persian shawls.

The Bedouin women, or those that live in the interior of the country, and appear to be of the highest rank, have for their only costume a large shift of blue stuff; a cloth of a coquelicot colour upon their faces; a very large cloak, or black veil of wool; some rings, bracelets, and a few other jewels.

It is evident, then, that a people whose wants are so confined cannot supply a very great stimulus to commerce, so long as civilization is not introduced among them; a thing very difficult to accomplish in a land of deserts, that in its nature seems condemned to superstition, ignorance, and misery. If it has ever been able to shake off this state of brutishness for a short time, it has owed the momentary impulse to the effervescence of religious zeal; but this

degree of excitement could not last long; and when it cooled, the country was rapidly replunged into its former state of barbarity and poverty, which appears to be its inseparable lot.

Historians celebrate the nobleness of the Arabian nation, which never bent its head to the yoke of the Greeks and Romans. This is a false inference, drawn from events. If Arabia has had the happiness to preserve itself free from all foreign domination, it has been more owing to the nature of the country than to the character of its inhabitants. Where was the captain to be found who would sacrifice his men and money to conquer vast deserts and people who could not be formed into a political body, but when religious ideas united their desires; whom no other bond could keep together, on account of the insulated situation of each tribe, the aridity of a soil that defies culture, and the consequent want of those social comforts which other nations enjoy.

Mecca and Medina are the cradles of the Arabic language; but this in consequence of the general ignorance is degraded and changed, even in the pronunciation, to such a degree, that it is written without vowels, and has a great number of aspirations, which each varies according to his pleasure. This arises from the want of a national prosody, and the means to preserve and perpetuate the primitive sounds; so that, far from increasing in excellence, it is corrupted every day, by the vicious expressions peculiar to each tribe, and by their intercourse with strangers.

The costume of the men at Mecca is, as in Egypt, composed of a benisch, or exterior caftan, bound with a belt; a shirt; drawers; and babouches, or slippers; but this is the dress of persons in place, merchants, and those employed about the temple, &c. The lower people have hardly ever more than a shirt and drawers.

The Bedouin Arab wears commonly a large cloak without sleeves over his coat, made of a tissue of coarse wool, or of a slight cloth, both sides of which are alike; and commonly with alternate stripes of brown and white, each a foot broad.

The inhabitants of the city wear red caps and turbans; but the

Bedouins do not: they cover their heads with a handkerchief, that it striped yellow, red, and black, folded diagonally in the form of a triangle, and simply thrown upon the head; so that two of the angular points fall before the shoulders, and the other behind the neck, upon the back. Those that are rich wear a piece of muslin twisted round the head, above the handkerchief, in the form of a turban; but the poor go almost naked.

With the exception of those employed about the temple, and a small number of merchants, the people go always armed. The arms that are most common are, the large curved knife, halbert, lance, mace, and some few guns. The knives have sheaths of a most singular form; for, independent of the space occupied by the blade, it is prolonged about a foot, in a semicircular form, and terminated by a ball, or some other ornament, more or less carved. It is hung obliquely before the body, the handle towards the left side, with the point upwards; so that the movement of the right arm is greatly impeded by this position, which is maintained by force of custom. So true is it, that men of all ranks and countries are subject to the caprices of fashion.

The halberts are composed of a stick, from four feet and a half to five feet long, armed at the top with an iron point, and very commonly with a smaller one at the bottom. The upper one is always more than a foot long, and is differently formed; sometimes broad and narrow; at others, like a lance or bayonet, &c. The handles are often ornamented with small nails and rings of brass, from top to bottom.

The mace is formed of a stick two feet long, and about fifteen lines in diameter, terminated by a ball or globe of the same wood, about thirty lines in diameter. Some maces are of iron.

Of the guns there are but few, and the greater part heavy match-locks, rudely formed. There are some, however, that are well made, and very elegant. I have one inlaid with ivory, which cost 120 francs.

Some Arabs carry axes, nearly two feet long; and others go armed with a stick, five feet long and two inches thick, with an iron point at the bottom of it.

The horsemen carry a lance ten feet and a half long, ornamented with a tuft of black feathers at the jointing of iron, the other end being also armed with a small point, which the bearer sticks perpendicularly in the ground when he alights.*

I saw some Arabs of Yemen armed with a sword and shield: the former was straight and broad; the latter of metal, hard wood, or the skin of the hippopotamus, (those of the latter substance were the best); and all were ornamented with carvings. They were about a foot broad.

The aridity of the country is such, that there is hardly a plant to be seen near the city, or upon the neighbouring mountains. I have already said that the vegetables come from afar. The four or five species of plants that I met with form a part of my collection. Perhaps at other seasons of the year there are other kinds; but we must not expect to find at Mecca any thing like a meadow, or still less a garden. Nature is prodigal here; but that prodigality consists in stones and sand. They do not sow any grain; for the too ungrateful soil would not produce any plant to the cultivator. The earth refuses to yield even spontaneous productions, of which it is so liberal elsewhere. In short, there are but three or four trees upon the spot where formerly stood the house of Abutaleb, the uncle of the Prophet; and six or eight others, scattered here and there. These trees are prickly, and produce a small fruit similar to the jujube, which is called nebbak by the Arabs. Near a house which the Scherif possesses, a short distance from the city towards the north, is a sort of garden, planted with palm and date trees.

The people of the country assured me, that the ceremonies of marriages and births were not accompanied by any feasts or re-

* For all these arms see Plate LXIII.

joiçings, as in other countries; and I myself did not see any celebrated.

Interments take place without any ceremony. They carry the body to the foot of the Kaaba, where the faithful who are present repeat a short prayer for the deceased after the ordinary canonical prayer; and they carry away the corpse to bury it in a ditch outside the town. There are a number of hand-barrows for this purpose before one of the doors of the temple, in the public path; one of which is engaged by the family of the deceased, who place the body upon it, dressed in its ordinary habit, without the least ornament, or even the covering of a pall. After the interment they bring the barrow to the place from whence they took it.

The climate of Mecca is torrid, not only on account of its geographical latitude, but particularly its topographical position, in the middle of mountains

The greatest heat I observed during my stay was 23½° of Reaumur, on the 5th February, at sun-set; and the least 16°, on the 16th of the same month, at seven o'clock in the morning.

I would have mended my hygrometer, but the impossibility of finding a hair prevented me. This may appear perhaps incredible, but it is not the less true. In the midst of a numerous population, in the bosom of a court, I could not procure one. The men have their heads completely shaved; and the hair of their beards is not good. The women, through a sort of superstition, would not give one of their hairs for all the world, because they are persuaded that they might be used as witchcraft against them. It is on this account that they bury the hair which comes from their heads when they comb them, so that no one may see it. They do the same when they cut their nails. There are many of the men who share this supersition; but the Wehhabites think very differently; for at the period of their pilgrimage I saw them shaved in the street; and the place they had occupied was so covered with hair, that it would have been very easy to have stuffed a mattress; but all of it was short, being no more than about an inch in length.

It was on this account that I could not mend my hygrometer; but the air was in general in a state of dryness during my stay. The wind blew from the south-west, with some intervals of calms. I always made my observations upon the upper wind, observing the direction of the clouds; because the lower wind, modified incessantly by the mountains which surrounded the city, deceived the observer. It was upon this account, when there were no clouds, vapours, or smoke, at a certain height, to point out to me the current of the upper wind, I could not make any note in my tables of meteorological observations.

During the time I was at Mecca, the sky was alternately serene and cloudy, as in temperate climates; but I did not remark the abrupt and terrible changes in the temperature, from dry to humid, which I witnessed at Djedda.

The climate appears wholesome, for there are not many sick or chronical complaints there; but, to compensate for this, there are not many old men to be seen, few at least of a very advanced age. Some are blind, but none with the ophthalmia, so common in Egypt.

It may be imagined, after what I have said, how great must be the heat of summer, when in the month of January, with the windows open, I could scarcely endure the sheet of the bed upon me; and the butter, at the same period, was always liquid like water. The geographical position of this city, which is two degrees within the torrid zone, condemns it, during two months and a half of the year, to a vertical sun, or at farthest two degrees distant from its zenith, from the middle of the month of May to the latter end of the month of July. It is situated at the bottom of a sandy valley, surrounded on all sides by naked mountains, without brook, river, or any running water; without trees, plants, or any species of vegetation. Thus an idea may be formed of the heat which reigns during summer.

At Mecca, as in all other Mussulman countries, there are no physicians, properly so called. I however met two who dared to

take the name, one of whom would have done well by beginning to cure himself; but these empirics almost always employ prayers and superstitious practices in their pretended cures.

On this account we ought not to expect to find any apothecaries, or venders of drugs and medicines. When an inhabitant is sick, his barber bleeds him, and gives him a good dose of ginger water; he administers to him some of the miraculous water of Zemzem, as a drink and as baths; he makes him eat a great deal of cinnamon, cloves, and other aromatics; and the patient lives or dies according to the will of God. As I had a medicine chest with me, I attended my servants whenever they were sick. My hhazindar, or maître d'hôtel, was attacked with an intermittent fever. After having prepared him for a vomit, I made him take one, which produced its effect; but the next day, instead of finding him relieved by it, as I expected, I perceived he had a terrible delirium. Not knowing to what cause to attribute this unexpected change, I learned, in going to the temple in the evening, that during the night he had been carried to the well Zemzem, well bathed in cold water, and made to drink as much as he could swallow. I reprimanded the whole of my servants, who had concurred in this clandestine operation, upon my return; and recommenced the cure of my hhazindar, who got well in the ordinary time.

The celebrated balm of Mecca is not made there: it is, on the contrary, very scarce, and is only to be found in the country when the Bedouins, or other parties of Arabs, bring it by chance. A man, who appeared tolerably well informed, told me that it was obtained principally from the territory of Medina; that it was called helsan; and that his countrymen did not know the tree which produced it by the name of Gilead.

I remarked, that in all Arabia it is customary to make three perpendicular incisions upon each cheek; in consequence of which, the greater part of the men are adorned with this fine mark, that is to say, six large scars. Having enquired of many persons the object of this custom, I was informed by some that it was to make them-

selves bleed, and by others that it was a mark by which they declared themselves slaves of the house of God; but the truth is, that it is fashion which recommends this sacrifice; and they look upon it as a beauty, equal to the blue, red, and black paintings, or the nose-rings of the women, or their own knives. which impede all their movements. Such is man!

CHAP. IX.

HORSES. — ASSES. — CAMELS. — OTHER ANIMALS. — CARPETS. — CHAPLETS. — MOUNTAINS. — FORTRESSES. — THE SCHERIF'S HOUSES. — SULTAN SCHERIF. — POLITICAL SITUATION OF MECCA. — CHANGE OF DOMINION. — BELED EL HARAM, OR HOLY LAND OF ISLAM. — MOUNTAINS OF HEDJAZ.

IT will appear very natural, that whilst I am describing the court of Arabia, I should speak of the horses. But what shall I say? That at Mecca there are none to be found. It is true that the soldiers of the guard of the Sultan Scherif possess about a hundred, and that there are about six the property of private individuals; but they are so scarce among the Bedouins, that the Sultan Saaoud, marching at the head of an army of 45,000 Wehhabites, has only three or four hundred horses with him; and even these come from Yemen.

Almost all those I examined were ugly and clumsy. I found six or eight that were passable, and only two or three that were positively fine. They are all very strong, great runners, and support hunger and thirst easily. These are the advantages of the Arabian horses. Those that I saw were small, and generally of a dapple-grey colour, with fine heads. The lower part of the legs is big, and the tail is fine; but, to compensate this, they have sparkling eyes and handsome ears.

The horsemen treat them like barbarians. They make use of extremely strong bits, which make their mouths bleed, as at Morocco.

With the exception of some of the soldiers of the Scherif, who have saddles with stirrups, the Arabs mount upon pannels without any; and thus seated they make their horses run with the rapidity of lightning. All the Wehhabites, and even the sons of the Sultan, make use of the same sort of pannel.

The great aridity of the desert is the cause of the scarcity of horses; but the camel can live and travel in it easily. The horses eat dry grass, as also do the camels. They hardly ever give them barley or oats; and it is said that they support very well the privation of water.

This is not the country of that noble companion of man. It is in Yemen, and in the neighbourhood of Syria, that the finest Arabian horses are to be found; and it is from thence that they are taken to Constantinople; in consequence of which I shall treat hereafter of them.

The asses of Mecca, though small, are excellent, but not better than those of Egypt.

The camel is the proper beast for the desert: it is the great gift of God to its inhabitants, and to travellers. What would Arabia do without camels? What human force could suffice to assemble 82 or 84,000 individuals at the foot of Mount Arafat on the day of the pilgrimage, if they had not these animals to transport them, and all that is requisite for their subsistence? Let us leave the horse, the ass, and the other beasts of burden, to the countries and places where an abundance of water furnishes them with good pasturage; but God has created the camel for that part of Arabia which ancient geographers call Petrea and Deserta, and for Sahhara, or the Great Desert of Africa, to be the treasure of the inhabitants of those countries.

This precious animal is the only beast of burden, and almost the only one for riding in the country. There are indeed some asses to be found that will go from Mecca to Djedda in twelve hours, as also some horses and asses in the great caravans; but they are absolutely nothing among the immense number of camels that traverse the desert.

This animal is well treated, and taken great care of by its master; but it is condemned to work to its latest breath. It dies most frequently under its burden; and the roads are a continued burying ground of the carcasses of camels.

After having paid the greatest attention, I did not observe any sensible difference between the camels of Arabia and those of the West.

Dry grass in bundles is sold in all the markets as food for these useful creatures, the horses and asses.

I saw at Mecca a very fine species of cow, without any horns, and with a hump on its back. These animals come from the East. I was told they were used to ride upon, and as beasts of burden; as also that they travelled with great celerity, and gave a great deal of milk.

There are few dogs in the streets of Mecca; those that I saw appeared to be a species of shepherd's dog. These animals are without owners, and range about at pleasure.

The cats are of the European species, but a little smaller.

The sheep are large, and have large tails, though not so much so as those of the southern countries.

There is a species of goat, very large and pretty, with horns more than twenty-four inches long.

The oxen and cows are in general small, and have short horns, as at Morocco.

The number of pigeons is immense; they belong to no particular person, but fly freely about, and build their nests upon the roofs of houses, and in the holes of the walls.

There are few insects at Mecca; but I saw a very large scorpion in the great court of the temple, which walked with its tail bent over upon its back. It was of a sallow colour, and a very fine one. They killed it with stones; and it appeared to me to be about six inches in length, when its tail was extended.

I never saw any mice so bold as those of Mecca. As I had my bed upon the floor, they danced and leapt upon me every night. I gave them some blows, which made them fly; and I looked upon the matter with indifference; but one night, having applied some balm of juniper to one of my servants, and having neglected to wash

my hands, although I had wiped them very dry, the smell of it attracted the mice, who bit me twice upon one of my fingers of the right hand whilst I was sound asleep, which made me awake in a fright. At first I thought I had been bitten by some venomous animal, and immediately cut out the part that had been bitten, and applied volatile alkali; but I was assured afterwards that it was but a mouse. I suspended my bed; but these little animals leapt upon the nearest furniture. One succeeded in finding me out, and came to visit me, placing itself very quietly upon the coverlid. It stared me in the face whilst I spoke to it, but would not permit me to touch it. In short, there exists no other difference than this between the European domestic mouse and those of this country.

I perceived but very few gnats. There are, however, a great many common flies. Bugs and fleas are scarce; but I was sure to catch some other vermin, on those days when there were great assemblages at the temple.

I look upon the number of cushions and carpets, which are to be seen in the houses, as the remains of the ancient opulence of Mecca. These objects, being the most common presents of the pilgrims, they have so accumulated in the city, that very rich though old carpets may be seen in the poorest houses.

The Wehhabites having prohibited the use of chaplets, deeming them superstitious, have deprived the inhabitants of a very lucrative branch of commerce. They, however, continue to manufacture them in private, for the pilgrims. They are made of the different woods of India and Yemen, but most generally of very odoriferous sandal wood.

The mountains of Mecca are composed of quartz, with a small portion of hornblende. The whole surface of the ground consists almost of it. The sand is quartz pulverized; and although there are some portions or veins of horn rock, feldspar, mica, and schorl, to be found accidentally among the mountains, yet quartz forms in

general the principal mass. Their beds are oblique, and in different angles of declination; but they ascend in general from thirty to forty-five degrees towards the east.

The centre of the city, or the temple, may be said to be circumscribed or surrounded by four principal mountains, which are,

Djebel Kubis to the east,
Djebel Djiad to the south,
Djebel Omar to the west,
Djebel Hindi to the north.

These mountains are not very high. I have specimens of the rocks that compose them. I think it very possible that this country possesses an abundance of minerals, which will remain hid whilst the ignorance of the inhabitants lasts. They work some veins of sulphur that are open.

Mecca is an open city, without any walls upon any of the sides of approach. It has a fortress upon the mountain named Djebel Djiad, which, in regard to the tactics of this people, might be looked upon as a second Gibraltar. It presents, however, nothing but a monstrous assemblage of walls and towers. It appears to me to have been constructed at different periods, without order, and after an incoherent plan. It is the principal fortress of the Scherif, who has also two others, very ancient, which are flat, and of the form of a parallelogram, with a tower at each angle. They are situated upon the northern and southern mountains.

The barracks of the Mogrebin and Negro soldiers of the Scherif, situated without the city, upon the road to Arafat, are also flanked by towers; but their position, at the bottom of a valley, and at the foot of a mountain, renders them incapable of defence.

There are several insulated towers in the windings of the valley, which are capable of containing a small guard only.

The Scherif had a palace near the temple, at the foot of the mountain Djebel Djiad and the large fortress, which was destroyed by the Wehhabites: he therefore now inhabits a large building, or

rather a group of three large houses, in the neighbourhood of the mountain Djebel Hindi *; before which he has placed a rustic battery of four small pieces of cannon.

The Scherif possesses, besides these, the house he inhabited before he mounted the throne; it is situated near the barracks of the guards, opposite to the place called Aboutaleb, the front of which is prettily painted; a country house, at a short distance from the above, with a well, and a garden of palm trees; another at Djedda, to which he goes frequently; and a fourth at Taïf, which is in ruins. All of them are strong places, surrounded with walls and towers.

The Sultan Scherif of Mecca is named Scherif Ghaleb. He is the son of the Scherif Msaat, his predecessor. Many years have elapsed since his family obtained possession of Beled el Haram, or the Holy Land, and of Hedjáz. The same custom prevails here as at Morocco upon the death of the Sultan, in regard to the obtaining of the throne; for the right of succession is not established.

The Scherif Ghaleb is a man of sense; cunning, political, and brave, but completely ignorant. Led away by his passions, he is transformed into a vile egotist; so that there is not any species of vexation which he does not exercise upon the inhabitants, strangers, or pilgrims. His inclination for rapine is such, that he does not even spare his most intimate friends or faithful servants, when he thinks he can obtain a sum from them. During my stay, I observed him commit an injury to a merchant of Djedda, who was one of his greatest favourites, which occasioned a loss of 100,000 francs to the latter. The imposts levelled upon commerce, as also upon the inhabitants, are entirely arbitrary, and increase every day; because he invents new methods of stripping them of their money. He reduces the people to the last extremity; so that I did not find one person in the whole Holy Land who spoke well of him, except the merchant above mentioned.

* See Plate LIX.

Besides overloading commerce by arbitrary taxes, he injures the merchant, and puts fetters upon him, because he himself takes an active part in commerce by means of his own ships. No private ship can be loaded or unloaded until his are completed; and as these are the largest, best built, and best manned, they absorb the greatest part of the trade of the Red Sea, to the ruin of the merchants, who find themselves reduced by these means to a state of slavery.

The English are looked upon as the best friends of the Scherif, on account of the direct interest he enjoys by his traffic with the Indies through their means; notwithstanding which, he does not spare them, when he can oppress them. Last year an English ship, loaded with rice, put into Djedda. The captain having landed, found this article very cheap in the country; he therefore resolved to go to another port; but the Scherif pretended that the captain ought to pay all the dues, as if he had landed and sold his cargo. After some very warm discussions, the captain was obliged to leave the port, in order to escape the rapacity of the Scherif.

This same year another English ship, commanded by an English captain, and belonging to Mr. Petrucci, the English vice-consul at Rosetta, struck upon a rock. This gentlemen is a particular friend of the Scherif's; for upon my arrival I presented a letter to the latter, which was written by the former. The Arabs boarded the vessel, took possession of the cargo, and the governor of Jenboa seized the hull and the rigging, which the captain shewed me on shore on the sea coast, during my passage to Jenboa. The poor captain cried, and supplicated that they would return him at least something, but they would not hear him. He begged the governor to permit him to go on board to get some papers which he might find, but he was refused. At last he asked for a certificate of his misfortune, to justify himself to the owner of the ship, which was also denied him. The captain went afterwards to Djedda, to state the refusal he had experienced, when he requested a pilot and an

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anchor, before the catastrophe had happened to his ship; but he got only insults in answer. In this deplorable situation, he came, accompanied by three or four sailors, to me, to get a certificate under my hand. I hastened to satisfy their request, after having taken the declaration of the sailors, which consoled the poor fellow a little for his loss.

The captain of a large ship from the Maldivian Islands, richly laden, having put into Djedda, died there. The Scherif immediately seized upon the ship and cargo, under pretext that, the captain dying upon his territory, all that he left belonged to him as his right. Some time after this, the Scherif, in partnership with some persons at Djedda, sent this ship to India, in company with another which belonged to him, richly laden. The French seized upon both of them, and returned one, but not until after they had unloaded her.

The news of this capture produced a terrible shock in the mind of the Scherif, who spoke to me of it upon my arrival at Mecca. The merchants of Djedda had already spoken to me about it, because they knew I had intercourse with Europe. The Scherif begged I would inform my friends of the circumstance. I told him that the affair required that he should write about it himself to the French government; and at length, after many discussions, he charged me with a letter, begging me to send it by a safe conveyance to one of my correspondents in Europe, to forward it to the Emperor Napoleon.

As these discussions passed at the time when the Wehhabites threatened to take definitive possession of Mecca, the Scherif feared, that if they should happen to know that he carried on relations with the Christians, they might attribute this step to some political motive, and that he might suffer by it. On this account he insisted that I should write myself directly, because he said he had an entire confidence in me, that the object of his desires was perfectly known to me, and that he feared lest the interpreters of

the Emperor should not be able to translate faithfully the sense of what he should write. I combated his reasons, or rather his pretexts, and induced him to write himself.

He wrote also at the same time two letters to the governor of the Isle of France, which the Arabs call Djezira Mauris, begging him to send back the other ship, and both cargoes; but his silence proved the attention he paid to the letters.

Notwithstanding the faults of the Scherif, and the sort of nullity to which the Wehhabites are daily reducing him, he still preserves some influence in the Arabian ports, as also at Cosseir, by his intercourse with the Mamelukes, and the inhabitants of Said, or Upper Egypt. He even possesses some consideration upon the coasts of Abyssinia, in the name of the Grand Seignior. I observed with astonishment that this prince has none of the national prejudices.

The political situation of this country was very singular upon my arrival. The Sultan Scherif was the natural and immediate sovereign of it; notwithstanding which, the Sultan of Constantinople was acknowledged there as supreme monarch; and mention was made of him in this quality in the sermon upon Fridays, even whilst Saaoud, who was reigning in the country with his troops, forbade the priests on the Friday before Easter to make use of his name.

The Ottoman Porte sent a Pacha to Djedda; but he passed his time at Mecca in eating at the expence of the Scherif, without performing any act of authority; so that his existence was almost unknown.

The Grand Seignior sends also every year a Kadi to Mecca, Djedda, and Medina, to exercise judicial power; but they cannot interfere in any thing that concerns the administrative department, which is entirely in the hands of the Scherif, who rules as an independent Sultan, through the interposition of his governors, who take the title of Ouisir, or Vizier, though they were formerly his negro slaves.

The Sultan Saaoud, whose authority was founded by force, made himself obeyed; but he had not made himself master of the government. He exacted no contributions, and appeared even to respect the power of the Scherif, who, though enjoying all the attributes of independence, being absolute master of the lives and wealth of his subjects, making war and peace at his pleasure, and keeping nearly 3,000 troops of different nations, could not, with all these advantages and means, which were not however sufficient to oppose the Wehhabites, prevent them from framing orders and laws, which they obliged him to observe, or from acting in every thing as they thought proper, though he might have kept his fortresses shut, and in such a state of defence, as always to have preserved an imposing attitude.

It results, from these conflicts for power, that the poor inhabitants know not who is their true master. The authority being divided among so many chiefs, prevents the administration of justice, compromises the property and liberty of the subject, and consequently accelerates very greatly the ruin of public happiness.

The Scherif has no relation with any other sovereign than the Turkish Sultan. There is not even a consul or agent of any foreign nation in the country. The English are the only foreigners who present themselves from time to time at the port of Djedda, where they are beloved by the inhabitants, because they carry on the commerce between them and India. We have already seen that the Scherif is the principal agent in this commerce. His ships go from Djedda to Mokha, and from thence to Muscat and Surat.

Such was the situation of this country, when, on the 26th of February 1807, it was published by order of the Sultan Saaoud, in all public places, that all the pilgrims and soldiers, Turkish as well as Mogrebin, belonging to the Scherif, should quit Mecca on the afternoon of the following day, preparatory to their being sent out of Arabia. This order extended to the Turkish Pacha, and the old and new Kadis of Mecca, Medina, and the other places; so that there was not a single Turk remaining in the country. The Scherif

was disarmed; his authority annihilated, and the judicial power passed into the hands of the Wehhabites.

It was pretended that the Sultan Saaoud would accompany the rear guard of the troop of pilgrims to the frontiers of Syria, and that he would return to establish his residence at Mecca, or at least that he would give the government of it to one of his sons. The new Arabian monarchy of the Wehhabites would thus take a flight similar to that of the ancient Caliphs.

All the Turkish soldiers retired to Djedda during the night.

A small caravan from Tripoli, that were at Mecca, packed up their tents at noon, and set out with so little precaution, that fears were entertained for their safety.

The Pacha, the Kadis, and the Turkish pilgrims, remained, not knowing how to act in this moment of disorder, being out of heart.

During the night, 250 negro soldiers, belonging to the Scherif, went over to the service of Saaoud.

All the rest left on the 28th of February.

The Sultan Saaoud directed his course with his troops to Medina, leaving, as I was informed, 35,000 francs in alms to the servants of the temple and the poor of the city. He installed his Kadis; and thus this political revolution terminated, without one single drop of blood being shed.

The Beled el Haram, or the Holy Land of Islam, of which Mecca is the capital, is comprehended between the Red Sea and an irregular line, which, commencing at Arabog, about twenty-one leagues to the north of Djedda, forms a bend from the north-east to the south-east, in passing by Yelemlem two days journey to the north-east of Mecca; from thence it continues to Karna, about twenty-one leagues to the east of the same place; and eight leagues to the west of Taïf, which is without the Holy Land; after which, turning to the west-south-west, it passes by Drataerk, and terminates at Mehherma upon the coast, at the port named Almarsa Ibrahim, nearly thirty-two leagues to the south-east of Djedda.

It appears, therefore, that the Holy Land is fifty-seven leagues in length from the north-west to the south-east, and twenty-eight in breadth from the north-east to the south-west.

This space is comprehended in that part of Arabia known by the name of El Hedjeaz, or the Land of Pilgrimage, the limits of which are not sufficiently known to me to hazard a description of them.

Medina and Taïf are included in the Hedjeaz, but are without the Beled el Haram. *

There is no river in the Holy Land. The only water to be found is that of some inconsiderable springs, which are not numerous, and the brackish water obtained from the deep wells.

Thus it is a real desert. It is only at Mecca and Medina that they have wrought cisterns to preserve the rain water, on which account it is very rare that a garden is to be seen throughout this large territory. The plains are either composed of sand or bad earth, entirely abandoned; and as the people do not sow any kind of grain in any part of the country, they are fed with flour, &c. which comes from Upper Egypt, from Yemen, from Taïf, where a little land is cultivated, and from India.

Although the whole of the Beled el Haram is covered with mountains, which I believe to be formed of schistus and porphyry, yet these do not exist in long chains. The highest are those of Medina and Taïf; which towns are situated upon a bountiful land, with plenty of water, and covered with gardens and plantations.

The Holy Land does not contain any other considerable towns than Mecca and Djedda. As for the rest, they are generally little else than miserable villages, composed of barracks and tents, established near a well or a spring, except some few pointed out upon my geographical map.

When pilgrims arrive upon the confines of the Beled el Haram, from whatever country they may come, whether by land or by

* See my Geographical Map of Arabia and the Red Sea.

water, they ought to sanctify themselves by the ceremony Iaharmo, and put on the Ihram, or sacred costume of pilgrimage.

Although the Sultan Scherif is the natural lord of the country, he receives only the contributions of Mecca and Djedda. The rest of the country pays the tenth to the Sultan Saaoud.

I was told that at Medina the inhabitants pay no kind of impost.

The Scherif is in possession of the contributions of Jenboa el Bahar, which, though without the Holy Land, is under his jurisdiction; as also of the island of Saouaken, off the African coast; Messoua, upon the coast of Abyssinia; and several other islands, in the name of the Sultan of Constantinople.

The lofty mountains of Hedjeaz, in which water is found, form an oblique line or angle with the coast of Arabia, bordering upon the Red Sea. From what I observed, I imagine that they commence at Taïf, which is thirty leagues from the coast; that they border the Beled el Haram, and continue to Mohharr, in the neighbourhood of the Archipelago of the isles Hámra. The island called Djebel Hasen appears to me to have been a continuation of these mountains. It is between them that Taïf, Medina, Djideïda, El Hhamra, and Jenboa in Nahal, are situated.

Near this chain of mountains, which by analogy I suppose to be of granite, is a second range, consisting of schistus, porphyry, and hornblende, between which Mecca is situated. There is hardly any water in these mountains; but I believe they are rich in minerals. The remainder of the country is flat, sandy, and calcareous, abandoned by the Red Sea since the most distant periods, and extending every day, in consequence of the further retreat of that sea.

CHAP. X.

REMARKS ON THE WEHHABIS. — THEIR RELIGIOUS PRINCIPLES. — THEIR STILL MORE REMARKABLE MILITARY EXPEDITIONS. — ARMS. — CAPITAL CITY. — ORGANIZATION. — CONSIDERATIONS.

THE history of the Wehhabites may one day be of the greatest interest, on account of the influence it is possible for them to have in the balance of the states that surround them, if they relax from the austerity of their principles, and adopt a more liberal system; but if they persist in maintaining the rigour prescribed by their reformer, it will be almost impossible for them to make the nations who have some principles of civilization adopt their doctrine, and to extend their dominion beyond the limits of the desert that surrounds them. Their history would in that case be insignificant to the rest of the world. I shall present here the information I obtained concerning these reformers exactly as I learned it from themselves, and from the other inhabitants of the country, and shall only add to it the observations I made upon the spot, after the events of which I was an eye-witness.

The Scheik Mohamed ibn Abdoulwehhab was born in the environs of Medina. I never could learn the name of the place, or the exact period of his birth, which I have placed about the year 1720. He pursued his studies at Medina, where he staid several years. Endued with an uncommon mind, he soon learned the minute practices of devotion introduced by the doctors, as also certain superstitious principles, which led him more or less astray from the simplicity of the worship and the morality of the Prophet. These additions, being nothing more than an unnecessary and arbitrary burden to religion, had need of a reform, as they impaired

the purity of the revealed text. In consequence of this, he took the resolution to reduce the worship to its pristine simplicity, by purging it from these particular doctrines, and to confine it to the literal text of the Koran.

Medina and Mecca being interested in maintaining the ancient rites and customs, as also the popular prejudices, which enriched them, were not the proper places to introduce the innovations proposed by the reformer: he therefore embraced the idea of directing his steps towards the East, with a view to insinuate himself among the tribes of the Bedouin Arabs, who, being indifferent about the worship, and too little enlightened to support or defend its particular rites, were not on the other hand interested in the support of any one in particular, and consequently left him more facilities to promulgate his system among them, and to induce them to embrace it, without incurring any danger.

In reality, Abdoulwehhab made a proselyte of Ibn Saaoud, Prince or Grand Scheik of the Arabs, established at Draaiya, a town seventeen days journey east of Medina, in the desert. The period of the reform of Abdoulwehhab may be reckoned from that date (1747).

I have already remarked, that the reform was confined absolutely to the text of the Koran, and that it rejected all the additions of the imams and law doctors; in consequence of which, the reformer annulled the difference of the four orthodox rites, called Schaffi, Maleki, Hanbeli, and Haneffi. Notwithstanding which, I have known several Wehhabites who still followed one or other of these rites, and did not think them annulled.

Every good Mussulman believes, that after the death and burial of the Prophet, his soul reunited itself to his body, and ascended to Paradise, mounted upon the mare of the angel Gabriel, named El Borak, the head and neck of which were of a fine form.

This event, indeed, is not an article of the faith; but the Mussulman who did not believe it would be looked upon as impious, and treated as such. Abdoulwehhab proclaimed that this event was ab-

solutely false, and that the mortal remains of the Prophet remained in the sepulchre the same as those of other men.

Among the Mussulmen it is customary to inter those who have obtained the reputation of being virtuous, or saints, in a private sepulchre, more or less ornamented, after their death, and to build a chapel over it, where their protection is invoked for the supplicant; and God is supposed to befriend their intercession.

If the reputation of any particular saint become fashionable, the devotion increases, the chapel is enlarged, and soon becomes a temple, with administrators, servants, &c. chosen generally from among the individuals of his family, by which means the relations of the saint acquire a situation more or less opulent; but, by an unaccountable whimsicality, it often happens that the people accord the honours of a saint to a fool or an ideot, who is looked upon as the favourite of God, because he has refused him good sense. It is not uncommon also to see them honour the tomb of a Sultan or of a cheat, whom the people have proclaimed a saint, without knowing why.*

Already had the well-informed Mussulmen began to despise these superstitions secretly, though they seemed to respect them in the eyes of the people. But Abdoulwehhab declared boldly, that this species of worship rendered to the saints was a very grievous sin in the eyes of the Divinity, because it was giving him companions. In consequence of this, his sectaries have destroyed the sepulchres, chapels, and the temples elevated to their honour.

In virtue of this principle, Abdoulwehhab forbids veneration or devotion to the person of the Prophet as a very great sin. This does not prevent him from ackowledging his mission; but he pretends

* This is a striking example of the power of popular opinion: a useless lesson, as well as many others, to those who have not conquered the prejudices of men; but it may console the virtuous man, who sees his reputation attacked, and who, by a combination of irresistable circumstances, has not even the weak resource of complaining.—Note of the Editor.

that he was no more than another man before God made use of him to communicate his divine word to men; and that when his mission was at an end he became an ordinary mortal.

It is on this account that the reformer has forbidden his sectaries to visit the tomb of the Prophet at Medina. When they even speak of it, instead of making use of the form employed by other Mussulmen, namely, "Our Lord Mouhhammed," or, "Our Lord the Prophet of God," they only say, Mouhhammed.

The Christians have in general a confused or false idea of the Wehhabites, and imagine that these sectaries are not Mussulmen, a denomination which they apply exclusively to the Turks, * and confound frequently the names of Mussulman and Osmanli. As I write for every kind of reader, I ought to observe that Osmanli which signifies the successor of Osman, is the epithet adopted by the Turks in memory of the Sultan of that name, who was the principal cause of their grandeur, and that this name has nothing in common with that of Mussulman, which means the Man of Islam that is, the Devout Man of God; so that the Turks might become Christians without ceasing to be Osmanlis. The Wehhabites call themselves Mussulmen by excellence; and when they speak of Islam, they understand only by that word the persons of their sect, which they look upon as the only orthodox. They esteem the Turks, and the other Mussulmen, as Schismatics (Mouschrikinns), that is to say, men who give companions to God; but they do not treat them as idolaters or infidels (Coffar). In a word, the Islam is the religion of the Koran, that is, the duty to one God. Such is the religion of the Wehhabites, who are in consequence true Mussulmen, such as were (according to the Koran) Jesus

* It is remarkable that the author of the History of the Wehhabites, that was printed at Paris in 1810, falls into this error, and even many others, which may be easily discovered upon comparing it with this work, in which the difference that ought to exist between observations taken upon the spot and those taken at 4,000 leagues distance, that is to say, at Aleppo, the residence of the author of the History, plainly appears. — Note of the Editor.

Christ, Abraham, Noah, Adam, and all the Prophets, until the time of Mouhhammed, whom they look upon as the last true prophet or missionary of God, and not as a simple learned man, as the Christians say of him, speaking of the Wehhabites; * since in reality, if Mouhammed had not been sent of God, the Koran could not be the divine word, and consequently the Wehhabites would act against principle.

The Wehhabites have not diminished the profession of † faith, "La ilaha ila Allah, Mouhhammed Arrassoul Allah," "There is no other God than God, Mouhhammed is the Prophet of God." The public criers of the Wehhabites make this profession of faith to be heard in all its extent, from the tops of the minarets of Mecca, which they have not destroyed, as well as in the temple, which is already under their dominion; and why should they not do it, since the Koran repeats this profession of faith an hundred times as indispensable to the welfare of Mussulmen? The Wehhabites have, it is true, adopted also the following profession of faith:

La ilaha ila Allah ou ahadahou -	There is no other God than God alone.
La scharika la hou - - - -	There are no companions near him.
Lohal moulkou, loha alhamdo -	To him belongs dominion, to him belong praises,
oua yahia, oua yamita - - -	and life, and death;
oua houa alla kolli schaï inn kadiroun - - - - -	and he is Lord over all.

But this particular profession of faith, which was also recommended by the Prophet, does not prevent the first being proclaimed daily at all the canonical prayers.

* This is also an error into which the author of the History of the Wehhabites has fallen. — Note of the Editor.

† As the author of the History supposes. — Note of the Editor.

Abdoulwehhab never offered himself as a prophet, as has been supposed. He has only acted as a learned Scheik reformer, who was desirous of purifying the worship of all the additions which the imams, the interpreters, and the doctors, had made to it, and of reducing it to the primitive simplicity of the Koran; but man is always man, that is to say, imperfect and inconstant. Abdoulwehhab proved this, by falling, in his turn, into minutiæ, which were not analogous either with the dogma or moral. I shall give a slight proof of this.

The Mussulmen shave their heads, according to an established custom, allowing one tuft to grow. Several, however, do not do this; but the greater part preserve it, without attaching in reality much importance to it, perhaps through habit. Among them there are some who think that, at the day of judgment, the Prophet will take them by this tuft, to carry them to Paradise. This custom was not worth the notice of a law; however, Abdoulwehhab thought differently; and the tuft was forbidden.

The Mussulmen have in general, whether from use or for amusement, a chaplet in their hands, the grains of which they count frequently, without saying any thing, and even whilst they are conversing with their friends, although they sometimes invoke the name of God, or repeat in a low tone of voice a short prayer after every grain. Abdoulwehhab proscribed the chaplets as a sign of superstition.

The reformer included the use of tobacco, and the employing silk and precious metals in clothes and utensils, as among the number of the greatest sins; but he did not hold the despoiling a man of another religion or rite to be a sin.

The Wehhabites have forbidden to the pilgrims the stations of Djebel Nor, or the Mountain of Light, and those of Mecca, as superstitious; yet they make that of Aam'ra, and go to Mina to throw the small stones against the devil's house. Such is man!

The reform of Abdoulwehhab being admitted by Ibn Saaoud, was embraced by all the tribes subject to his command. This was a

pretext for attacking the neighbouring tribes, who were successively reduced to the alternative of embracing the reform or of perishing under the sword of the reformer. At the death of Ibn Saaoud, his successor Abdelaaziz continued to use those energetic means, which could not fail in their effect. Upon the smallest resistance he attacked with a decided superiority; and consequently all the wealth and property of the vanquished passed immediately into the hands of the Wehhabites. If the enemy did not resist, but embraced the reform, and entered under the dominion of Abdelaaziz, the prince of the faithful, this still more increased the strength of his party.

Abdelaaziz being already master of the interior part of Arabia, soon found himself in a state to extend his views over the adjacent country, and began by making an expedition to the neighbourhood of Bagdad in 1801, at the head of a body of troops mounted upon dromedaries. He advanced upon Imam Hossein, a town at a short distance from Bagdad, where was the tomb of this Imam, grandson of the Prophet, in a magnificent temple, filled with the riches of Turkey and Persia. The inhabitants made but a feeble resistance; and the conqueror put to the sword all the men and male children of every age. Whilst they executed this horrible butchery, a Wehhabite doctor cried from the top of a tower, "Kill, strangle all the infidels who give companions to God." Abdelaaziz seized upon the treasures of the temple, which he destroyed, and pillaged and burnt the city, which was converted into a desert.

Abdelaaziz, upon his return from this horrible expedition, fixed his eyes upon Mecca, persuaded that, could he seize upon this holy city, the centre of Islamism, he should acquire a new title to the sovereignty of the Mussulmen countries that surround it.

Fearing the vengeance of the Pachà of Bagdad, on account of his expedition against Imam Hossein, he was unwilling to absent himself from his territory; he therefore sent his son Saaoud with a strong army to take possession of Mecca, which he did in 1802, after a slight opposition. The Sultan Scherif Ghaleb retired first to Medina, which he abandoned, and afterwards to Djedda,

which he put in a state of defence against any attack of the Wehhabites.

Saaoud ordered all the mosques and chapels consecrated to the memory of the Prophet and his family to be razed to the ground. He destroyed also the sepulchres of the saints and heroes, which were held in veneration.

The palace of the Sultan Scherif shared the same fate; and there remains now nothing but a heap of ruins of all these edifices. The temple alone was respected and preserved entire.

Saaoud soon after set out to attack Djedda; and at the same time he sent a body of troops to attack Medina. These two expeditions, against fortified towns, failed completely; and he found himself obliged to retire to Draaïya with the remains of his army, considerably diminished by the desertion of several tribes, the plague, and the killed in battle. He, however, left a small garrison at Mecca, to support in the country the idea of the sovereignty of his father over the holy city; but it could not oppose the return of the Sultan Scherif Ghaleb.

A short time afterwards, Abdelaaziz was assassinated in November 1803, by a man who engaged in his service in order to be ready to dispatch him more easily, and who had the boldness to conceive his plan and wait a long time for its maturity.

Saaoud the son of Abdelaaziz afterwards mounted the throne, and devoted much of his attention to extending and consolidating his dominion upon the shores of the Persian Gulf. He succeeded in putting the Imam of Muscat under his dependence, and making himself master of Medina, in 1804. The great caravan from Damascus in 1805 could not obtain a passage but by heavy sacrifices; and Saaoud signified to the Pacha of Damascus, Emir el Hagi, or the Prince of the Pilgrims, that this caravan should no longer come under the protection of the Turks, or bring the rich carpet that the Grand Seignior sends every year to cover the sepulchre of the Prophet, a thing looked upon as a great sin by the Wehhabites. In short, he required that the whole caravan should

be composed absolutely of pilgrims alone, without troops, arms, flags, or any other trophies or ornaments, and without music or women.

Notwithstanding this declaration of Saaoud, the caravan of Damascus wished to make the pilgrimage in the following year, 1806, without strictly conforming to the ordinances of the conqueror; but it had hardly arrived at the gates of Medina, when it was obliged to retire in disorder, persecuted and annoyed by the Wehhabites, who occupied the city and the neighbourhood.

In short, the events which I related in the preceding Chapter passed under my own eyes; and the result of them is, that Saaoud finds himself at this moment absolute master of all the Arabias, except Mokha, and some other walled towns in Yemen, or Arabia Felix, and is extending his dominion in the intermediary desert, between Damascus, Bagdad, and Bassora.

There are few towns upon this vast surface of land, except upon the borders of the sea; notwithstanding which, there are several millions of people, who inhabit tents and barracks, that are under the dominion of Sultan Saaoud, obey his orders blindly, and pay him the tenth of their flocks and fruits. This tenth is the tribute imposed by the Koran; and Saaoud does not exact any other contribution; but all his subjects are obliged to take up arms when he calls them, to nourish themselves at their own expence, and to furnish every requisite for their use, which is equally commanded by their religion; so that their sovereign has always large armies, which cost him nothing to support. One camel generally carries two men, with sufficient water and provisions for them and itself, when they go upon expeditions.

When the Sultan of the Wehhabites has occasion for troops, he writes to the different tribes, and indicates to them the number of men they are to send him. These men present themselves upon the day appointed, with their provisions, arms, and ammunition; for the Sultan never thinks of giving them any thing; such is the force of their religious ideas.

The Wehhabites have the same arms which I have described the inhabitants of Mecca to use, and obtain their large gun-barrels from Europe or Turkey, which they mount very clumsily. They manufacture their own powder and balls, but with so little art, that the grains of the former are nearly of the size of peas; and the latter consist of nothing else than stones covered with a thin coat of lead. They buy this last article, and sulphur, at Mecca, and the different maritime towns of the peninsula of Arabia; but they obtain nitre and saltpetre in their own country.

The costume of the Wehhabites is similar to that of the other Arabs. I remarked that only the two sons of Saaoud wore long hair, as an emblem of royalty. I was often told that the Sultan displays great luxury; but I observed him as naked as the rest at the period of the pilgrimage.

Draaiya, the capital of the Wehhabites, is a considerable town, situated nearly 130 leagues to the east of Medina, 100 leagues to the south-south-west of Bassora, and 160 leagues to the south-east of Jerusalem.

The Bahareinn Islands, where the pearl fishery of the Persian Gulph is carried on, are under the dominion of Saaoud, and are situated fifty leagues to the east ¼ north-east of Draaiya. The river Aftan, which runs at fourteen leagues distance to the south-east of Draaiya, empties itself near the Bahareinn Isles.

According to the report of the Wehhabites, their capital is situated at the foot of very high mountains; their country abounds in grain, and every other article of life; and the houses are built of stone.

The Wehhabites have no military organization. All their tactics consist in forming themselves into squadrons, under the direction of a chief, and in following his movements, without order, and without forming ranks; but their discipline is truly Spartan, and their obedience extreme; for the least sign from their chiefs suffices to impose silence upon them, and to make them submit to the greatest fatigues.

Their civil organization is in no better a state than their military: they have no person in office, nor any superior or inferior courts. Each Scheik, or chief of a tribe, is responsible for the payment of the tenth, and the presentation of the men for war. Saaoud sends Kadis to the towns subject to his dominion; but he has no Kaïds or Governors, Pachas, Viziers, or other ministers. The reformer Abdoulwehhab did not invest himself with any honour or public character: he was only the chief of the sect, and did not require any personal distinction. After his death, his son, who succeeded him, preserved the same simplicity.

The person who appears to be the most powerful, and to possess the greatest influence after Saaoud, is Abounocta, Grand Schiek of Yemen, who has a great number of troops under his orders. It sometimes happened that I asked some of these if they belonged to Saaoud: "Not at all, we are Abounocta's soldiers," they replied, with an air of pride, which announced the satisfaction they felt at belonging to him. This circumstance led me to think, that should Abounocta outlive Saaoud, there will be a division among the Wehhabites, and that some will submit themselves to him, whilst the rest will espouse the government of the Sultan's son, which may cause the power of these reformers to decay. Independent of the possibility of this circumstance, I found a great obstacle to the propagation of the reform out of the deserts of Arabia, in the extreme rigidity of their principles, which are almost incompatible with the manners of nations that have some ideas of civilization, and which are accustomed to the comforts that consequently follow; so that if they do not relax from this severity, it would seem impossible that they should make proselytes in the countries surrounding the Desert. Then this great population, which produces and consumes almost nothing, will remain always in its present state of nullity, in the middle of its deserts, without any further relations with other people than the plundering caravans or ships that fall into their hands, and the difficulties they may oppose to the pilgrimage to Mecca.

But time will teach this people that Arabia cannot exist without the commercial relations of the caravans and the pilgrimage. Necessity may make them relax from this intolerance towards other nations; and the commerce of strangers may gradually convince them of the vice of an austerity that is almost against nature. By degrees their zeal will cool. Superstitious customs, which are the support, the consolation, and the hope of the weak, ignorant, and unhappy, will resume their empire; and from that time the reform of Wehhabitism will disappear, before its influence is consolidated, after having shed the blood of so many millions of the victims of religious fanaticism. Such is the melancholy vicissitude of human things!

On the other hand, I believe that the Wehhabites, in the middle of their deserts, will always be invincible, not by their military strength, but by the nature of their country, which is uninhabitable by any other nation, and by the facility they have of hiding themselves in it, to withstand the attacks of their enemies. The latter may momentarily conquer * Mecca, Medina, and the maritime towns; but simple isolated garrisons, in the midst of frightful deserts, could not hold out long. When a powerful enemy presented himself, the Wehhabites would hide themselves, with a view to fall suddenly upon, and to destroy him, at the moment when his troops were divided in search of food. This makes me imagine that they will never be subjected, for a long time at least, by the force of arms; and this is also the cause which has preserved Arabia, in all times, from a foreign dominion.

* As the Pacha of Egypt, Mehemed Ali, did last year.—Note of the Editor.

CHAP. XI.

RETURN OF ALI BEY TO DJEDDA. — GEOGRAPHICAL POSITION. — REMARKS. — PASSAGE TO YENBOA.

I QUITTED Mecca to return to Djedda on the 2d of March 1807, at five in the afternoon. Before my departure, I went seven times round the house of God, and recited the customary prayers on taking leave, at the four angles of the Kaaba, the well Zemzem, the stones of Ismael, and the Makham Ibrahim. I left the temple by the Beb L'udáa gate, which is considered as a happy auspice, on account of the Prophet having quitted it by the same way, when he had terminated his pilgrimage.

I travelled in a schevria placed upon a camel in the same way as when I went to Mecca. We were hardly out of the city, when the Arabs who escorted us halted, and began to dispute with great violence during an hour and a half. About seven o'clock they ceased altercating, and we commenced our journey.

The atmosphere was covered with clouds, which obscured the light of the moon. It was so dark that I was unable to distinguish the smallest object.

We halted at four o'clock in the morning at a village named El Hadda. The road was covered with the equipage and camels of a large number of pilgrims, who, as well as ourselves, were returning. On the third of March, during the time we were encamped at El Hadda, the thermometer, placed in the open air in the shade at noon, marked 24½° of Reaumur, the wind being west, with light clouds floating in the air. At three quarters past twelve, being placed in the sun, it marked 45½°, which is more than half the heat of boiling water. Such is the climate of these countries in which the unhappy people are condemned to live as in a furnace.

I was able only to collect two plants, and some stones at El Hadda. At three in the afternoon, although indisposed, I set out with the caravan.

We continued our journey at three in the afternoon, bending our way in general towards the west; after travelling the greatest part of the night, I desired them to halt until the break of day without alighting. In a short time after sun-rise we entered Djedda.

Our camels accomplished the journey from Mecca to Djedda in twenty-three hours. I felt a great interest in observing the difference of the longitude between these two places, and prepared corresponding observations, but unfortunately my watch stopped during my journey. The same accident happened to me during my first journey to Mecca, for it is impossible for a watch to support the violence of the movements of a camel, without being injured in some respect.

I was not more proof than the watch against the jolting of the camel, for I experienced ten or twelve disturbances of bile upon the road.

On the morning of the 4th, notwithstanding my sickness, I took some distances of the moon from the sun, upon a very interesting occasion, because the former was in the west, whereas during all my former observations at Djedda, she had been constantly in the east.

During the whole of my stay at Mecca, there was but one eclipse of the first satellite of Jupiter. It took place on the morning of the 22d of February. I ascended a neighbouring mountain to be the better able to observe it, for the phenomenon took place shortly after the rising of the planet; but another mountain higher than the one upon which I stood, hid the star from me until after the eclipse had taken place. In consequence of this occurrence, my longitude of Mecca is determined only by lunar distances, the result of a great number of observations taken right and left.

I observed at Djedda on the 17th of March an emersion of the fourth satellite, and an immersion of the first. These fortunate ob-

servations combined with those of the lunar distances taken the first time, gave the longitude of Djedda, which is 36° 45′ 45″ east from the observatory of Paris. A number of passages, verified and combined with my preceding observations, have determined the latitude of Djedda to be 21° 32′ 42″ north. Several solar azimuths, added to those I had previously taken, make the definitive magnetical declination 10° 8′ 18″ west.

The magnetical declination at Mokha is reputed to be 8° 30′, and at the Straits of Babelmandel nearly 7°. I ascertained that it was 13° 30′ at Suez, so that it diminishes constantly along the Red Sea in the direction of the south-east.

There is seldom any rain in these countries surrounded by sandy deserts, except during the autumnal equinox, at which time it is so abundant that all the cisterns are filled.

The winds which prevail in the Red Sea, almost always blow from the north, except during the months of August, September, and October, at which period they shift to the south. The disbanded Turkish soldiers at Djedda and Mecca were quitting the Holy Land. At Djedda the gunners alone remained. I saw two hundred soldiers, whom the Scherif sent to the coast of Africa to collect the contributions, embark with colours flying, and drums beating.

The Scherif possesses the Isle of Saouaken, which the geographers call Suakem, upon the coast of Africa; in which there is a good port. He also governs Messoua upon the coast of Abyssinia, and some other islands in the name of the Sultan of Turkey.

They have suppressed, by order of Saaoud, the name of the Sultan of Constantinople in the prayer of Friday at Djedda, as well as at Mecca.

The Wehhabite Kadi had arrived at Djedda to administer justice in the name of Saaoud, and at the same time the negro governor of the Scherif continued to govern the city in the name of his master. This mixture of authorities did not fail to produce the evil effect which the Sultan Saaoud expected. I was assured that the Kadi belonged to the Hanbeli rite, notwithstanding some persons

pretend that the Wehhabites do not admit this difference of rites. Such is the uncertainty of the information obtained from the inhabitants of the country.

In addition to the muddens or public criers, who summon the people to prayers from the tops of the minarets of the mosques, the Wehhabites have established a second species of criers or convocators at Djedda, who force the faithful to repair to the temple. At the appointed hours for prayer, they parade the streets crying, "Let us go to prayers, to prayers;" they drive all persons before them, and oblige them to go to the mosques; they even constrain workmen and shopkeepers to abandon their occupations, and their shops, and force them to assist at the public prayers five times a day as prescribed by law. They begin their cries before dawn of day, and make so much noise in the streets, that they oblige every one to rise and go to the temple. How ardent is their zeal! It is without doubt more pure than that of the people, who at the same hour make a tremendous noise with drums to awake the married people. The one is matter, the other spirit. Perhaps the beating of the drums had its origin in religion as well as the convocations of the Wehhabites, which will probably degenerate in the same manner.

The costume of these criers is very simple. They are almost naked, having only white drawers, and a cloth plaited and thrown over the shoulder. They have each an enormous stick. I was assured that these criers had already been introduced at Mecca, to force the people to go to the mosque, but they are more moderate in that city, for they only cry out, scold, and push all those they meet. At least this was what I perceived from my casements which opened in the great square.

There arrived during my stay at Djedda a ship as large as a corvette from Bengal, with the mussulman red flag, mounting twenty guns, and loaded with rice. The trade receives annually four or five ships of this kind, which are loaded not only with rice, but with the other productions of India.

Passage to Jenboa.

I embarked on Saturday the 21st of March 1807, (the day of the equinox,) about sun-set, on board a species of boat called Sambok in the country, and after winding during an hour and a half among the banks of stone, which form a sort of labyrinth in this harbour level with the surface of the water, I arrived at the ship which was to convey me to Suez. It was a dao similar to that in which I formerly sailed.

Sunday, 22d March.

We remained at anchor the whole day almost at the mouth of the port.

Having made an observation of the latitude, I found the result to be 21° 36′ 11″ north. We saw Djedda three miles and a half distant to the S. E. ¼ S. and had four and a half fathoms of water upon a sandy bottom.

The ship was heavily laden with bags of coffee. There were twelve other passengers, who consisted of Turkish and Arab pilgrims. I had the cabin to myself, and my servants were lodged in the hold. The weather was serene and very warm. The thermometer placed in my room rose to 23½° of Reaumur. The wind was favourable, but the Rais or Captain did not finish his affairs on shore until nine in the evening, at which hour he came on board and prepared to get under weigh.

Monday, 23d March.

We weighed anchor at four in the morning, and towed the vessel through the winding shoals, which bound the entrance of the port. We did not get clear of them until eight o'clock.

The west wind encreased about noon, and we cast anchor at half past one in a very bad spot called Delmaa.

There were five other vessels at anchor near us, which were bound to the same spot as ourselves.

The sea ran very high, and our ship was much buffetted about.

Tuesday, 24th March.

We sailed about four in the morning, and made some way although the wind was not very favourable. The greatest part of our course was in a species of channel about two leagues wide, in a northerly direction; between the coast of Arabia, and a line of innumerable shoals, which occupied the whole surface of the sea to the horizon. These shoals are without exception of the same level, and are covered with six inches of water at most. The waves dash against them with great fury, but the water in the rest of the channel is absolutely as tranquil as in a river. About noon we passed Tual, a little town surrounded with some trees. I observed the latitude to be 22° 5′ 46″ N. I cannot, however, be correct to a minute. We anchored about two in the afternoon, nearly eight miles to the S. S .W. of another village called Omelmusk, the longitude of which was, according to my observations, 36° 31′ E. from the observatory of Paris, but the irregularity of my watch at this period may have deceived me in a minute or two of time, or in a quarter of a degree of longitude.

The meridional passage of Mars gave me for latitude 22° 19′ 0″ N.

This anchorage is very good, although it is more than two miles distant from the shore.

Wednesday, 25th March

We remained at anchor the whole of the day. Our vessel which had been already laden very heavily, was now still more so, on account

of 300 quintals of coffee which had been brought clandestinely in small boats from Djedda, without paying any duties. It belonged, they said, to Sidi Alarbi Djilani, the principal merchant in the city, and my friend. I received in fact a letter by one of the boats, from this personage, in which he recommended me to one of his friends, who lived at Medina. The ship proved to be too heavily laden with this increase of cargo, and made much water.

Some other ships received also an overload of this contraband trade, while the whole fleet remained at anchor.

I observed the passage of the Sun, and had for latitude 22° 18′ 11″, which confirms that which I had obtained by the passage of Mars.

Between us and the main land was an extensive island, very little elevated above the surface of the water. The Captain descended into the boat with the nets, and returned with some fish.

The shore is very low for a league inland, at which distance commences a series of high and craggy isolated mountains. I perceived several small woods and trees, planted here and there, but the mountains appeared to me to be entirely naked.

The weather was almost always cloudy. In the afternoon the wind freshened, and the sea appeared at a distance to be agitated with a frightful hurricane, whilst we were entirely quiet at our anchorage.

Thursday, 26th March.

We set sail notwithstanding the north wind, which was contrary to our progress. The sea was high, and the wind violent. Our ship suffered much from its heavy cargo. The sail yard of one of the ships broke, and we were obliged to return to our anchorage at Omelmusk.

The Captain lightened the vessel a little by sending twenty sacks of coffee on board another dao; but she still made much water, and I thought it necessary to lighten her still more.

We observed several vessels arrive successively that were destined to Suez. They anchored near us. At sun-set we formed a fleet of 10 daos, besides other smaller vessels.

Notwithstanding the weather was serene, the state of my health prevented me from making any observations.

Friday, 27th March.

We set sail at half past four in the morning, with a contrary wind.

At noon we were six miles to the S. S. W. of Dounibatz, a village upon the Arabian coast, the latitude of which I discovered by the sun's meridian to be 22° 31′ 5″ N. At two o'clock in the afternoon we entered the port of Arabog.

I landed and gathered some shells and marine plants.

As the horizon was obscured by a line of ships, I was prevented from taking my latitude at sea.

There are gardens at Arabog, from whence we obtained pumpions, and water melons. The village, which was situated two miles from our anchorage, was surrounded with a great number of trees.

Saturday, 28th March.

I went ashore about four o'clock in the morning, carrying with me my telescope. I observed perfectly an immersion of the third of Jupiter's satellites, which gave me 36° 31′ 45″ E. longitude for the village.

It was near six when we set sail, almost without wind. We steered first towards the west, and afterwards to the west-south-west, until the wind having failed entirely, we had to be towed along by the boats. A west wind sprang up about ten o'clock, which made us change our course to the north-west. At noon I observed the latitude, which was 22° 38′ 14 north.

We sailed the remainder of the day to the north-west, and anchored at El Hhabt, where I found our chronometrical longitude to be 36° 18′ 45″ east from Paris.

The latitudes which I took on this and the preceding day, presented a difference of only 7′ 9″; and the estimate of our way gave me the latitude of Arabog pretty nearly, which I reckon upon the same parallel as my observation taken this day, with a trifling difference. We passed before Meschtura in the afternoon, about a league and a half from El Hhabt.

Sunday, 29th March.

We set sail about half past four in the morning, with very little wind, to which a complete calm succeeded soon afterwards. All the ships were obliged to be towed by boats until ten, when a fine west wind began to blow.

We sailed to the north-west between a labyrinth of shoals and rocks, upon a level with the surface of the sea, some of which were hardly 12 or 15 feet apart from each other. We passed afterwards through some channels about 50 or 60 feet broad. At six o'clock in the morning, the ship struck several times upon a rock. Happily the wind was not very strong, and our progress was slow.

We were always two or three miles from the shore, but the surface of the sea appeared to be covered with banks and rocks.

Our latitude at noon was 23° 21′ 44″ north, and we had Cape Ras Abiad upon the Arabian coast at ten miles distance to the S. S. E.

We continued our course to the north-west with a fine west wind, and after having crossed the tropic off Algiar, we anchored between the shoals a little before four o'clock.

We witnessed at noon the singular spectacle of fish fighting. The sea was very calm, when on a sudden an ebullition as it were of the water took place, in a circular space of twenty feet diameter, accompanied with much noise and froth, which lasted half a minute, when

the sea became calm again. A few minutes afterwards, the same scene recommenced. Outside the great circle, I remarked during the motion of the water, a number of points which indicated partial battles. The bubbling up of the water extended to a great distance from the place of the fight.

The ship passed the border of the circle at the moment of attack. Unhappily for me it was noon, and I was occupied in observing the sun's passage; when balancing between the two objects, I gave the preference to astronomy, and thus lost the opportunity of remarking the warlike system of the finny tribe. I learned, however, from my companions, that they saw an immense number of fish about a foot long, fight together.

Whilst this action lasted we saw an infinity of water-fowl entirely white, fly from all parts of the horizon in great flocks, to the spot where the fight was, hovering six or eight inches above the water, with a view no doubt to seize the fish that might be killed, or the smaller ones that might happen to come within their reach.

Monday, 30th March.

We weighed anchor at midnight, but the calm continued. The boats towed the daos at intervals, in consequence of which we advanced but slowly. The wind blew from the south about ten o'clock, and at noon we discovered the town of Jenboa, where we arrived in safety at two.

I had a great desire to go to Medina to visit the Sepulchre of the Prophet, notwithstanding the express order of the Wehhabites to the contrary. The thing was hazardous, but I succeeded in encouraging several Turkish and Arab Pilgrims to undertake the risk of the journey with me.

As the Captain had his family at Jenboa, where the fleet was going to stay several days, we engaged with him that we would return within eight or nine, to which he consented.

I desired at the same time to ascertain the geographical position of Medina. Unfortunately the moon was in its last quarter, and during the period of the new moon, the distances cannot be observed until the morning of the 4th of April, and even then it is not far advanced in the first quarter, which makes it very difficult to bring it by reflection to the appearance of a circle. Two eclipses of satellites were to be observed, but the first was to take place in the morning of the 2d of April, and the other in the morning of the 9th, consequently it was impossible for me to observe either the one or the other at Medina, since the distance from Jenboa to that city is four nights journey. I was equally prevented from remarking the chronometrical difference between the two places, for no watch can withstand the violence of the movements of a dromedary or camel. Hardly any means therefore were left me of obtaining the longitude of Medina, and I must own that this union of obstacles to the accomplishment of my wish, gave me very great concern.

I sent for some dromedaries immediately, to enable us to traverse the country as quickly as possible, but with all my diligence, I was not able to set out before the next evening. I took with me nothing but a small trunk, with my instruments. Three servants alone accompanied me. I left the others, with my effects, on board the vessel.

CHAP. XII.

JOURNEY TOWARDS MEDINA. — DJIDEIDA. — ALI BEY IS ARRESTED BY THE WEHHABITES. — INCONVENIENCES THENCE RESULTING. — HE IS SENT WITH A CARAVAN OF PERSONS EMPLOYED IN THE TEMPLE OF MEDINA. — YENBOA.

I LEFT Jenboa on Tuesday the 31st March at five in the evening. I was mounted upon a dromedary, as were also my servants, and the Turkish Pilgrims. Our caravan consisted of 50 dromedaries.

We marched towards the E. ¼ S. E. over a sandy plain, which here and there presented a few traces of vegetation.

The speed of dromedaries is generally more than a league an hour. We made them trot occasionally, but my strength could not sustain the violence of their movements. At midnight, finding myself extremely fatigued, as much on account of the jolting of the animal, as the inconvenience of a wooden saddle without stirrups, I was obliged to slacken the pace a little. At four in the morning we were in an E. ¼ N. E. direction, between small mountains, which seemed almost to close as we advanced.

At a quarter past six, we halted in a valley, which I judged to be 15 or 16 leagues from Jenboa.

We were surrounded with mountains of different forms, but entirely naked. Although there was no water in the valley, I perceived some pretty though small plants, which I gathered, and among others a superb species of solanum, with large flowers. I found myself still unwell. I had been seized with two violent sicknesses upon the road, before day-break.

The same day, the 1st of April, at about half two, we continued our march in an easterly direction, over the same desert, through a valley of a singular appearance. The mountains upon the south side are composed of loose sand, perfectly white; those upon the north, of rocks of porphyry, horn stone, and schistus. The valley

is at most six hundred feet broad. When I saw these mountains of sand, as high as those of the rocks, I could not forbear admiring the force which heaped them up, and which binds this accumulation of moving sand, which forms the mountains on the south, so that the winds do not carry a single atom to those on the north. The bottom of the valley is composed of a variety of rocks and sand. There are several fine plants to be seen. The mountains on the north contain a fine collection of porphyries, of every colour and grain. In the horn rocks, every shade of green may be perceived, some of which are magnificent. There is also to be found schistus of every species.

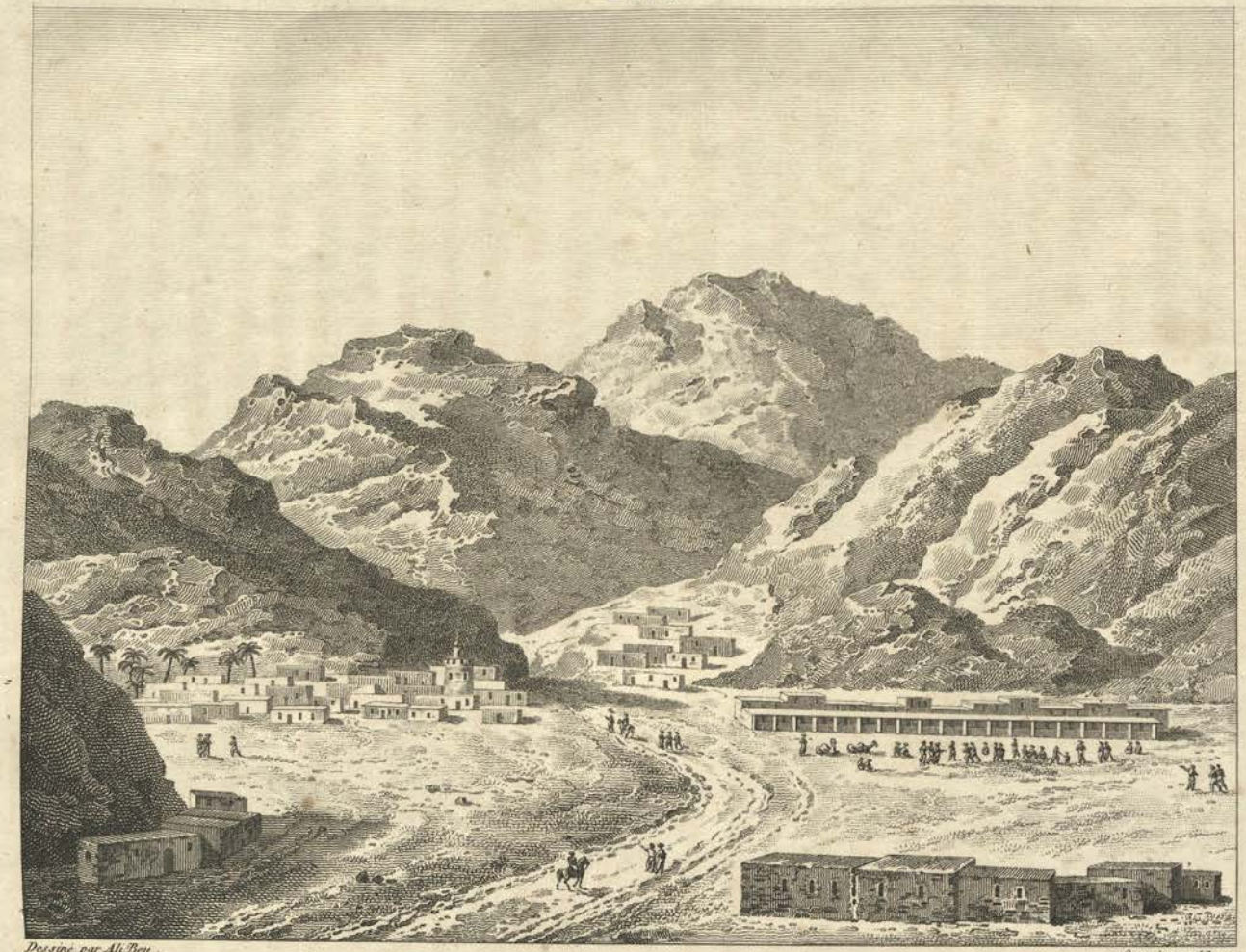
We arrived at sun-set between several groups of volcanic mountains, entirely black; which presented various resemblances of very picturesque ruins.

After sun-set we began to ascend and to traverse them. We did not gain their summits until ten at night, when we began to descend. All this space is extremely confined with wood of thorny bushes, which are very inconvenient particularly when travelling at night; at every step we felt ourselves wounded in the face, hands, or legs. At night-fall there were frequent flashes of lightning towards the east during a whole hour, which excited the admiration and enthusiasm of my people, who attributed them to the Holy Prophet.

We passed a village called Hhamᵃra at midnight, but as the night was perfectly dark, I perceived only some fires.

The road began to incline towards the north, and conducted us through a narrow sloping valley, near another village. At five in the morning I arrived at Djideida, worn out with fatigue, and half dead. They lifted me from the dromedary, and put me upon my mattrass in the open air.

My Arabs had told me that we should arrive at Djideida at midnight, and I had prepared to observe the satellite, notwithstanding the bad state of my health; but the thorny trees upon the way, as also the fatigue of my companions, who, however, were incomparably more strong and robust than I was, had impeded our progress, and delayed our arrival until it was too late to make my observation. I was



Dessiné par Ali Bey. *Gravé par Adam*

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consoled, however, for this disappointment, by another which would not have permitted me to have performed my astronomical operation with success, even had I arrived in proper time; for Jupiter appeared with the Moon, and both remained enveloped with clouds until day.

The exactness of the conductors of the dromedaries, is truly remarkable. They stop the caravan periodically, and cry "Joua Salah, Joua Salah." "Let us pray, let us pray." Every body alights, and makes his ablution with sand; and after having recited a prayer, remounts, and continues his journey.

One evening as I was marching at the head of the caravan, I heard a noise behind me, and turning my head, I saw one of the drivers of the dromedaries with a large stick in his hand menacing my Hhazindar or house-steward, and endeavouring to oblige him to go back. I went immediately to inquire into the affair, but the Arab, impelled by a holy zeal, constantly repeated, "Ah, Sidi Ali Bey, this man is a great sinner!" What has he done? "By God he is a great sinner." I again asked what he had done? "He must not go any further; he shall not go to Medina, I will never permit it." My servant was thunderstruck. I repeated to the Arab, "what is his crime?" "Yes, Sidi Ali, he smokes tobacco; this great rogue shall not go to Medina, I will not permit him." I had all the trouble in the world to calm the Arab, by telling him that my servant was a Scherif of Morocco, and entirely ignorant of the regulations and laws of Abdoulwehhab. I gave my word for him that he would not smoke any more. He required that my servant should swear not to smoke any more, and that he should throw his pipe and the little tobacco he had upon the ground. It was upon these conditions that he permitted him to proceed.

Djideida is a very dull place, at the bottom of a valley. The houses are very low, and constructed of stone without cement. There is a large open space, in which there are some shops, where the market is held.* The water is excellent, and is procured from

* See Plate LXV.

a spring; there are also some gardens, and plantations of palm trees, but the situation is dismal.

The chief of the people, surnamed Scheik el Beled, and the Kadi, are natives of the country, which is under the dominion of Sultan Saaoud, to whom the inhabitants pay the tenth of their fruits.

It is in the desert of Medina that the tree grows, from which the balm of Mecca, improperly so called, is extracted. As I could not stop, I delayed my inquiries concerning this tree, until my return.

Being no longer able to endure the pace of the dromedaries, I allowed the caravan to proceed, promising to rejoin it soon, and remained to repose, having no other guard with me than my servants.

When I awoke I find myself surrounded by a number of persons leaning over, and looking at me. I opened my little medicine chest, and put some lint and catholic balsam upon all the scratches and wounds that I had upon my hands, legs, &c. I afterwards ate a delicious water melon, which refreshed me wonderfully, but I was unable to stir.

My servants, however, prepared four camels, and a schevria similar to the one I had made use of upon my journey to Mecca, and I set out the same day, the second of April, escorted only by my three servants, and the camel driver, about nine o'clock, being about sixteen leagues east from Medina; according to the information I received.

I reckon the position of Djideida to be about 28 leagues to the E. ¼ S. E. from Jenboa.

Our course was directed towards the E. S. E. across a large valley.

Two hours after we had set out, two Wehhabites coming from the mountains, stopped my camels, and asked me whither I was going. I told them to Medina. I received for answer that I could not continue my journey. A chief then presented himself, accompanied by two officers, mounted upon camels, and interrogated me anew. The chief believing me to be a Turk, threatened to cut off my head. I answered his questions very cooly, without being at all alarmed

by his menaces. My answers were attested by my servants. In vain my imagination recalled to me at this moment, the news which had circulated at Djedda, that all the Turks leaving Mecca had been strangled: my demeanour was in no degree less calm. They ordered me to give them my money; I gave them four Spanish piastres which I had in my pocket. They insisted upon having more: I declared to them I had not any more, and told them they might search my effects if they pleased. They pretended that I had money hid in my belt, (an ordinary custom in the East,) I said not. They insisted: I then threw my cloak upon the ground, and began to undress myself to satisfy them. They prevented me; but seeing the chain of my watch, they took it by force, and repeated their menaces. After having robbed me, they desired us to proceed, and indicated to the camel driver, a spot very near, where we were to dismount and wait their orders.

Being arrived at the appointed spot, I immediately destroyed a case which contained the insects I had collected in Arabia, and threw it far from me, as also the plants and fossils collected in the journey from Jenboa. I swallowed a letter from Prince Mulei Abdsulem, which might have compromised me in the eyes of these fanatics. I gave to my Hhazindar some piastres that I had in my little trunk, and remained perfectly quiet. My servants hid the tobacco they had under some stones, and we awaited their orders.

A moment afterwards, two Wehhabites came to establish themselves near us, to keep us in sight. Happily this arrangement was tardy, for we were already disencumbered of every thing that might have compromised us. I am persuaded that we owed these precious moments to the cupidity of these men, who had withdrawn to divide the booty, which they were at a loss to do equally among five persons.

Two more Wehhabites arrived two hours afterwards, saying they were sent by the Emir, who demanded from me five hundred francs for my deliverance. I told them I had no money, and they withdrew.

Another Wehhabite soon after presented himself, with an order to conduct us to another place. We went with him behind a neighbouring mountain, where I found the whole of my caravan equally made prisoners.

All my companions, who were surrounded by a strong guard, were pale, trembling, and unhappy concerning their fate. I seated myself beside the Arabs. The Turks were separated from us at a distance.

A Wehhabite arrived, and announced that every pilgrim, whether Turk or Mogrebin Arab, was to pay five hundred francs. At this demand all my unfortunate companions uttered cries, and asked for mercy with tears in their eyes. As for myself, I said quietly that my answer had been already given, but I spoke in favour of my comrades.

The sun was nearly setting when a messenger came to inform us, that the Emir had granted a diminution of the contribution, and that every pilgrim must pay two hundred francs. This produced fresh sorrow and tears among my fellow travellers, who had really no money.

At sun-set they led us to a hollow, where they made us sit down in two separate groups. A great number of Wehhabites arrived soon afterwards, which filled my companions with terror. I must own I was much afraid myself, that I should soon witness a bloody scene, to which our poor Turks would furnish victims. I feared not for my own safety, because I was considered as a Mogrebin Arab, and the Turks could not assert the contrary: however I was not the less deeply afflicted for the uncertainty of the fate of these unfortunate people, who, had it not been for me, would never have undertaken the journey, and unfortunately I had not any influence or means to guarantee them from calamity.

An hour passed in this anguish, and some more soldiers arrived, who ordered us to mount, and conducted us to another spot, giving us to understand that the Emir wished to examine each of us in private. We retraced our steps. The night was exceedingly dark. We passed Djiedida, and shortly afterwards halted for the remainder of this unhappy night.

The next morning, Friday the 3d of April, a little before sun-rise, we were ordered to mount, and we continued our retrograde route, escorted only by three Wehhabite soldiers.

Two hours afterwards I perceived an encampment composed of handsome tents. I thought we were going to be presented to the Emir, but I soon perceived that this assemblage of people consisted of the priests, servants, and slaves of the temple of the Prophet's sepulchre, whom Saaoud had sent out of Arabia.

Being arrived at the encampment, they ordered us to fill our pitchers with water from a fine spring, and we continued our march.

Whilst we were getting the water, the servant who led my camel by the halter, was so distracted with fright, that he began to run, leading my camel; to put himself and me under the protection of the caravan of those belonging to the temple; but one of the Wehhabites ran immediately after us, and forcing the halter out of his hand, struck him to the earth, and after having kicked him a hundred times, conducted me back to the caravan without saying a word to me. We passed by Hamra, a village thinly peopled, as well as Djideida, but in a better situation, surrounded with gardens, and superb palm trees, in the middle of an extensive valley, and at a short distance from a fine spring, where we filled our pitchers. This spring is hot, but it produces an abundance of excellent water.

We left the road half an hour afterwards, when they made us alight among the mountains, where new discussions arose concerning the payment of the contribution, which lasted till three in the afternoon. The Wehhabites examined our effects, and at length made each Turk pay twenty francs. They took a Hhaïk and a sack of biscuit from the Mogrebins, and seized upon three Spanish piastres which I had forgotten in my writing desk, as also the benisch or caftan, belonging to my Hhazindar. They exacted fifteen francs from each camel driver. Mine refused to pay, and set out to speak to the Emir, from which moment I did not see him again. We were then informed of the positive order of Saaoud, which forbad

any pilgrim to go to Medina, and were conducted back to the encampment of those belonging to the temple, who shortly after began to march with us, escorted by other soldiers.

Thus terminated, happily I may say, this disagreeable event, though I had to regret the relinquishment of an interesting journey, and the loss of my watch, which served for my astronomical observations.

Five or six peals of thunder took place during the time the Wehhabites were collecting the contributions. It was about noon, and there was not the least cloud in the heavens.

In regard to this conduct of the Wehhabites, it must be observed, that we knew as well as the Arabs, the express order against going to Medina, to visit the sepulchre. We therefore broke the order wilfully. But I had determined to attempt the journey, hoping that chance might perhaps second me in my efforts in this enterprise. The Wehhabites, in stopping us, only put in execution the general order established.

The contribution they exacted was only a fine, which we had incurred in consequence of our infraction of the standing order, though the manner of collecting it was certainly rather harsh; but much may be said for uncivilized men. They took from me, it is true, my watch and other things, but why did they not take all I had?

These Arabs, though Wehhabites, and subjects of Saaoud, are natives of the country, which has been newly subjected; and consequently they differ much from the brilliant Wehhabite youths of the East, that I had seen at Mecca. Therefore, when they took my watch, &c. from me, I pardoned them willingly for these remains of the ancient vice of their country, and gave thanks to Abdoulwehhab for effecting this reform, since they left me my other effects, and my astronomical instruments. Their menaces and bad conduct to the Turks are only the consequences of their resentment and hatred to that nation; the name of which alone suffices to rouse them to a fury.

This unfortunate journey gave me, however, an idea of the Desert of Medina, and a tolerably correct knowledge of the geographical position of the city itself, which, according to the reckoning of the roads, and other information that I had taken at Djideida, as well as at the place where we were stopped, I found to be 2° 40′ to the east of Jenboa, and almost under the same parallel of latitude; so that if Medina is placed upon the meridian of Mecca, there will be hardly a minute of time, or a quarter of a degree difference.

We bent our way to the west. I hoped to be able to replace the plants which I had been obliged to throw away, but we did not follow the same route; and when the caravan stopped at four o'clock in the morning, I found myself in a vast barren valley, where I met with only half a dozen plants, not very remarkable.

The thermometer marked 28° of Reaumur at noon, in the shade.

There was in this caravan, the new Cadi of Constantinople, destined to Medina, with whom I was in particular friendship during my stay at Mecca. I became acquainted at the same time with the Tefterdar or Treasurer, and the principal people employed in the temple at Medina.

They informed me that the Wehhabites had destroyed all the ornaments of the sepulchre of the Prophet, and that there remained absolutely nothing; that they had shut and sealed the doors of the temple; and that Saaoud had taken possession of the immense treasures which had been accumulating for so many ages. The Tefterdar assured me that the value of the pearls and precious stones was above all estimation.

The caravan had a safe passport from Saaoud, to be respected during its journey; however, according to the information I received, I found that it had been obliged to quit the road after leaving the holy city, and that a heavy contribution had been laid upon it; so much so, that the aga or chief of the negroes, had been obliged to pay for his share the value of three thousand francs, and the others in proportion. I learned also that the caravan of the Turks at Mecca had been robbed of every thing immediately after

its passage to Medina, and that they even took the provisions; so that it was doubtful whether these unhappy creatures escaped hunger and thirst in the midst of these deserts.

The same day, the 4th of April, at three in the afternoon, we took a W. S. W. direction. In about an hour afterwards I discovered the sea at a great distance, and after having marched the whole night, we arrived in sight of Jenboa at break of day. I proceeded to the head of my caravan, and entered the town at sun-rise, on Sunday the 5th of April. I returned immediately on board the vessel, where I found my people very uneasy on account of the unpleasant news which had spread concerning me. Such was the end of this journey, which was unfortunate without doubt: notwithstanding this, my friends in misfortune, and myself, congratulated each other at being liberated so cheaply.

There are two routes from Jenboa to Medina. The one passes by Jenboa en Nahal, or of the Palm Trees; the other directly traverses the Desert. The latter is generally preferred, because there are fewer mountains, and it is shorter. This was the one I had taken, and intended to have returned by the former, if I had not met the Wehhabites.

Jenboa en Nahal, or of the Palm Trees, is a day's journey, distant to the E. ¼ N. E. of Jenboa-el-Bahar, or of the Sea. The former town, situated in the midst of mountains, has plenty of water, fine gardens, and a considerable number of palm trees, from which it takes its name. The inhabitants are all Scherifs, or descendants of the Prophet, and great warriors.

Jenboa-el-Bahar, or of the Sea, is situated in a great plain. It is easy to perceive that the spot it occupies has been left by the sea, at a period not very remote. The high tide enters still in the outward circular wall, and inundates a part of the town, to the height of three or four inches. It is situated upon a bank of stone, level with the surface of the water, similar to those with which this sea abounds on its shores. A stratum of ten or twelve inches of alluvial soil on this bank has sufficed to unite it with the main land.

LXVI.

Dessiné par Ali Bey

Gravé par Adam

Published by Longman, Hurst, Rees, Orme & Brown, London, Nov. 1, 1815.

The port is very good, for large ships can anchor in it; but the entrance is difficult, in consequence of the rocks which obtruct it.

The town is surrounded with a circuit of walls, of an irregular form, nearly 350 toises in diameter from east to west; and about 200 from north to south. These walls are only 15 inches thick, and nine feet high, with the exception of some towers, which are higher; and a large tower mounted with artillery, that faces the country.

The centre of the town which is the landing place, is enclosed with a second range of walls, higher than the first, and flanked with towers. *

There are about three thousand inhabitants. The houses are very low generally with flat roofs, having no upper story, with the exception of some few, that have a second. The houses and town-walls are new, and were constructed with very white calcareous stone, during the war with the Wehhabites; before which time, the town consisted merely of a group of huts constructed with sticks and mats; whole streets of these buildings still remain.

Although Jenboa-el-Bahar is under the dominion of the Sultan Scherif of Mecca, who sends a governor thither under the name of Wisir, (the reigning one had been his slave, as also he at Djedda,) yet the town acknowledges the sovereignty of the Sultan Saaoud, who has a Cadi there; but he does not receive any contribution. It is not from attachment to the reformation of Abdoulwehhab, that the inhabitants of Jenboa have taken the name of Wehhabites; it is because they fear the Sectaries who bear it, and for whom they have a decided aversion. On this account they are always armed, and extremely vigilant to prevent any of those troops from entering; they mount guard regularly; shut their gates, and are always prepared to repel any attack. They smoke publicly in the streets, which is a most dreadful crime in the eyes of the Wehhabites, whom they curse openly and with all their hearts.

* See Plate LXVI.

The women wear a large shift, and pantaloons of blue cloth, with a large black cloak, or veil, upon their head; and a large ring passed through the right cartilage of the nose; besides which they have rings upon their fingers, as well as bracelets, and ear-rings. They are very free; I saw several who had their face uncovered. They are of a copper colour, like the men; and all those that I saw were ugly, and without grace.

A wedding took place during my stay, but I heard only the noise which about 50 women made during three nights, in singing and accompanying themselves upon kettle-drums, until twelve o'clock. The last night, at the moment when the bride passed to the arms of her husband, they began to utter sudden and piercing cries, as if in distress. These cries were heard at regular intervals, in a sort of measure. They clapped their hands at the same time, so that they resembled more a band of furies, than an assemblage of women. This last scene lasted half an hour, after which the festival terminated.

All the environs of Jenboa present the aspect of a desert, being perfectly barren. I rarely found any plant, but the sea-shore furnished me some beautiful shells.

Learning, on the day I embarked, that we should remain still several days at Jenboa, I landed a second time, and ordered my tents to be pitched in the outward inclosure of the town.

Some good observations which I made, gave me the longitude of the place as follows, 35° 12′ 15″ E. from the observatory of Paris. The latitude is 24° 7′ 6″ N. and the magnetical declination 9° 36′ 58″ W.

As this town is only 40 minutes from the tropic, the climate is torrid. During my stay the thermometer in the shade rose to 27° of Reaumur, at noon, on the 14th of April. On the 11th at noon, in the sun, it marked 42°. I observed that the westerly winds generally prevailed, but during some days the wind shifted to every point, in the course of the 24 hours, following the sun's track.

CHAP. XIII.

VOYAGE TOWARDS SUEZ. — VESSEL RUN AGROUND. — ISLE OF OMELMELEK. — CONTINUATION OF THE VOYAGE. — VARIOUS ACCIDENTS. — ALI BEY LANDS AT GADIYAHIA. — HE PROCEEDS BY LAND.

ALL the daos that were in the port of Jenboa, as also several that came from Djedda, and a number of smaller craft laden with coffee, set sail on Wednesday the 15th of April, at five in the morning, to go to Suez. My captain commanded the daos belonging to Jenboa, those from Djedda had their own commander.

The wind not being favourable, we were obliged to sail along the shore. All the vessels anchored about half past three at the spot called Abokat, about a day's journey by land from Jenboa. It is impossible to distinguish any village from this place. There are some woods, and islands to the west, as also some mountains at a league's distance. The sea was very rough, and I was continually sick.

Thursday, 16th April.

We weighed anchor at a quarter past four in the morning, and steered to the north-west with light winds, interrupted by some moments of calm. We anchored at two in the afternoon, among some low rocks two miles distant from land. We perceived some mountains at a short distance from the shore, as also some woods here and there, but no dwellings.

Friday, 17th April.

We set sail at five o'clock in the morning, and steered to the north with a favourable wind. We anchored at one in the afternoon at Mohhar, or Djebel Mohhar, a pretty little port, shut in by

mountains, which extend themselves to the water's edge, and form a creek sheltered from the winds. There are several similar ports upon this coast, formed by the same chain of mountains.

Saturday, 18th April.

We began to set sail at four in the morning, steering to the N. N. W. with a good wind. At seven the wind failed, but at one in the afternoon it blew fresh from the south, and we put the vessel to the north, between the island of Djebel-Hazen and the land. Immediately afterwards we passed Haoura, an Arab village, where we perceived some palm and other trees. The wind fell a second time, and we were obliged to have the vessels towed until eight o'clock in the evening, when we cast anchor in a creek upon the Arabian coast, named El Maado, five leagues distant to the north of the island of Djebel Hazen.

From this anchorage may be seen to the south-west, the isle of El Okadi, where we were saved after our shipwreck, during our voyage to Mecca.

Finding at noon that we were three miles to S. S. E. of the island of Djebel Hazen, and having observed the sun, I obtained for latitude 25° 32′ 20″ N. This island, which may be about three leagues in circumference, is mountainous, inhabited, and situated near another small island at a league and a half distance from the continent.

Sunday, 19th April.

It appears destined by fate that I am never to make a sea voyage without accident. At half past four in the morning, our little fleet of vessels got under sail, with a light wind, steering towards the north, and at six o'clock the dao, on board of which I was, struck upon a rock, level with the surface of the sea. The shock was

Dessiné par Ali Bey. *Gravé par Adam.*

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terrible, and made a large hole in the keel of the vessel near the prow, by which the water entered in large quantities. How shall I describe the confusion and distress of the crew at this fatal moment! I hastened to get into the boat, followed by two of my servants, and some pilgrims, carrying with me my papers and my instruments. The other vessels of the little fleet being witnesses of our disaster, hoisted all their sails, and sent their boats to our succour.

Our first thought after we saw ourselves in safety in the boat, was to present ourselves to be received into one of the other ships. The captain, whom we first addressed, would not receive us. I experienced a similar refusal from a second. I was informed that when these too frequent misfortunes occur in this sea, it is customary not to receive any person or part of the cargo of the wrecked vessel on board another, until the captain of the former has given the signal to do it; because the affair concerns his honour. We were in consequence obliged to await our fate in the boat.

The captain, convinced of the impossibility of withstanding the quantity of water which poured into the vessel, gave the customary signal, and we were immediately admitted on board another dao. A part of the cargo was put on board the boats to be distributed among the other ships. The dao being thus much lighted, began to float, and was brought to anchor with the rest between a neighbouring island and the shore, where it was unladen, dismasted, and dragged ashore by means of the crews of the whole fleet united. *

This scene was not without its interest. Imagine nearly three hundred sailors, almost all black and naked, dragging to land the dismasted dao, and immediately opposite them the fleet at anchor, the decks covered with pilgrims and passengers, who meditated upon what was passing, while the captain of the wreck, who had not yet recovered himself from his fright, stood on the beach surrounded by those from the other vessels, who superintended the manœuvre. Add to this, the tumult, and the cries of the sailors, which

* See Plate LXVII.

was almost deafening; and a tolerably accurate picture may be formed of a spectacle which lasted all the night. The Bedouin Arabs never fail upon such occasions to come with their boats, and very often from spots very distant from the place of shipwreck, to see if they can steal something. We observed a great number of them approach, and surround the ships, so that had we not been together, we should have been undoubtedly robbed by them.

I was encamped upon the Islet, and the greater part of the cargo, and rigging were close to my tent, when the Bedouins anchored very near us. However, we kept a good look-out.

In the mean time the crew were occupied in refitting the dao, after having made sure of her cargo.

One of my fellow-passengers died on the morning of the 19th. He was a Turkish pilgrim, and a man of note. A sailor belonging to one of the ships of the Sultan Scherif of Mecca, also died, and the two bodies were buried in the Islet without any ceremony.

Monday, 20th April.

They dragged the dao further on shore, and the whole of the carpenters of the fleet assisted to refit it.

Tuesday, 21st, and Wednesday, 22d April.

They continued their work with great diligence.

The little Islet, upon which we were, is called Djezira Omel-meleck, that is to say, the Island of the Prince's Mother. Its form is an irregular ellipsis, the greatest diameter of which is about 130 toises from north to south, and the least 51 from east to west. The soil consists of sand, the accumulation of which in the centre of the island, rises to the height of 14 feet above the level of the sea. The island is covered entirely over with two species of plants, that

bear neither flowers nor fruit, which I believe to be analagous to the Salsola Kali.

My observations during these days gave me the latitude 25° 15′ 24″ N. I could not observe the longitude on account of the clouds, but according to my reckoning, I fixed it at about 33° 59′ 45″ East from the observatory of Paris.

The position of Djezira Omelmelek is 20 miles N. ¼ N. E. from the island of Djebel Hazen, and two miles from the coast of Arabia, at the northern extremity of a small gulph formed by the main land, between these two isles. To the north-east of the island near the continent, is a good anchorage, where all the fleet lay. We kept the squadron of Bedouins always in view. There is very little drinkable water in the neighbouring country, and that is of a bad quality. We were obliged to pay seven francs for each pitcher of it.

The sea rises at high tide nearly four feet in this latitude.

Two daos from Djedda arrived on the 22d, and united themselves to our fleet, which was now increased to twenty-four daos, besides the other little vessels.

Another Turkish pilgrim died on the 22d, and was buried in the island. In the afternoon the carpenters and caulkers had finished the repairs of our dao, and the captains and crew immediately began to get it afloat, which they accomplished before night, making the same tumult and noise as before. All hands were employed until midnight in rigging it, and relading the cargo.

Thursday, 23d April.

Our dao was completely finished and laden this day, and before sun-set, was ready to set sail.

The whole island of Omelmelek, as well as the sand and stones that cover it, are composed of nothing else than a decomposition of shells and zoophytes: I collected some very interesting specimens.

Friday, 24th April.

We set sail at half past five in the morning, and made way to the west by an intermitting series of variable winds and calms. We anchored at three in the afternoon, between some shoals, which nearly joined an island similar to the one we had left, and which is called Schirbana.

We were far from and out of sight of the main land.

Saturday, 25th April.

We continued our voyage at four in the morning, with a contrary wind, which blew strongly from the north, and the sea being very rough, we tacked continually to the north-west until three in the afternoon, when we anchored at the island of Haleb.

The gusts of wind which we had experienced, had caused much damage to almost all the ships of the fleet; ours had its sail yard split, but it was repaired immediately. Several daos were obliged to haul in near the land to mend the sails that had been torn. Seven daos had not joined us at seven in the evening. We began to fear for them, for the sea raged tremendously, and the shoals were so very numerous, that the least negligence might occasion a shipwreck. It was requisite at every moment to pass through straits almost impracticable, and commonly with a terrible wind, which adds to the danger, and redoubles alarm.

Sunday, 26th April.

We continued our voyage at five o'clock in the morning, steering to the west.

At seven, one of the Scherif's daos making a bad tack, ran foul of us, and struck our larboard, turning afterwards by our poop,

it returned upon the prow with such violence, that it carried away a part of it. Luckily this accident took place in an open and quiet sea, when there was not much wind; otherwise the danger might have been great. This was a proof of the unskilfulness of the captains, and the awkward management of these vessels with their heavy sails.

We cast anchor immediately, as did also a part of the fleet to repair this damage, and the mast of another ship that had been broken the night before. The remainder of the fleet continued its route, with the exception of five daos, which were still missing.

We were anchored in a good situation at the distance of half a mile from an island called Moard. The sea appeared sprinkled with islands, similar to that of Omelmelek, and with many shoals.

An observation which I made of the passage of the sun, gave me for the latitude 25° 25′ 24″ North, but the clouds that covered the sky, as also the agitation of the atmosphere and the sea by a terrible wind, made me doubt the accuracy of this result. The islands which are seen from this anchorage are known under the general name of the Islands Hamra. The high mountains which rise upon the main land are called Ouraal el Ouassaffa.

Monday, 27th April.

At length, the daos which we had thought were lost, reappeared, and we set sail together at five in the morning. The wind being contrary, each vessel was obliged to beat up to the north-west, between the coast of Arabia and the Archipelago of the islands of Hamra, until nine o'clock, when the whole fleet set all sail to hasten to the assistance of a small dao that had struck. We had already came up with several of the vessels which had continued their voyage the preceding day.

After having saved the dao that had struck, the fleet sailed at ten o'clock. We had to cross a strait filled with dangerous shoals. The north-west wind, which was contrary, increased and the sea becoming

more boisterous, we were obliged to cast anchor at half past eleven in the morning, near an island which is considered as being half way between Suez and Djedda, and in which the sepulchre of a saint, named Seheik Morgob, is held in high veneration. I perceived the chapel from on board. It is composed partly of a house and partly of a hut. The island bears the name of the saint, and like all the other islands of Hamra, is small, low, composed of sand, and surrounded with shoals.

The passage of the sun gave me for the latitude 25° 45′ 47″ north, according to a good observation, which confirmed that which I had obtained the evening before, since it accorded with the reckoning of the voyage with the addition of two minutes.

I had much need of an observation for longitude.

Our water was already entirely corrupted, and had become so fetid, that it was requisite to hold the nose while drinking it, and even a long time afterwards, it was not easy to get rid of the dreadful odour which remained in the mouth and throat.

Tuesday, 28th April.

We sailed at five in the morning with a slight wind, which failed us about two hours afterwards. The rolling of the ship, however, was extremely unpleasant, and made me very ill.

The wind having freshened after mid-day, we made some progress by beating up to the north-west. We anchored at half past four in the port called El-Wadjih, on the Arabian coast.

This port is small, but very fine, and well enclosed by hills. It is the only spot upon this coast where water fit to drink is to be found. We saw upon our arrival, a sort of public market for the sale of water. A large number of Arabs, both men and women, with camels bearing pitchers full of water, were ranged in several rows upon the sea beach.

The daos which had preceded us two days before were already in the port, but the rest of the fleet were still behind. Our dao being a swift sailer arrived alone.

We had passed, in the course of the day, several islands, which seemed of a different character from those already mentioned, as they have earth, rocks, and mountains.

Wednesday, 29th April

Some good observations which I was enabled to make, gave us the latitude of El Wadjih 26° 13′ 39″ north.

The north-west wind continuing to blow with violence, and the sea running still very high, only three of the daos arrived, so that we were obliged to remain at anchor the following day.

Thursday, 30th April.

A strong hurricane that blew from the north-west during the whole day, prevented the arrival of the daos which we expected.

During these days of delay, I collected many specimens of natural history, but the ignorant creatures with whom I sailed, having observed my researches, began immediately to entertain doubts as to their object and purpose. I was therefore obliged to suspend them.

Friday 1st, and Saturday, 2d May.

The other daos at length arrived, and we entertained the hope of being able to sail on the following day, but the wind continued contrary, and obliged us to remain at anchor.

Sunday, 3d May.

The whole fleet set sail a little before five o'clock in the morning, and steered to the north-west. At noon it came to anchor near a shoal.

Monday, 4th May.

We continued our voyage about one in the morning, with light changeable winds, interrupted by calms; at length the wind having settled permanently to the W. N.W. favoured our advance until noon, when all the ships came to anchor in the port of Demeg, upon the coast of Arabia. We had generally kept a north-west course, sailing near the coast, and had got out of the frightful labyrinth of rocks, which during a great part of the voyage had threatened us with destruction at every moment.

The port of Demeg is excellent, well sheltered, and shut in by mountains, which appeared argillaceous. They extend to the sea shore. I perceived some few plants in the lands adjacent.

Several Arabs with their wives presented themselves to sell us sheep. I was informed that these people were very dangerous.

Tuesday, 5th May.

We set sail very early in the morning, with a contrary wind, which increased so much that we were obliged to cast anchor at eight o'clock in the morning, in a little port on the Arabian coast, shut in by shoals, called Libeyot.

The passage of the sun gave me 26° 28′ 25″ north for the latitude of this place; but I have not much reliance upon this observation.

Wednesday, 6th May.

We were under weigh by half past four in the morning, in the direction of W. N. W. but calms and contrary winds retarded our progress, so that we cast anchor at noon in the port of Zuida, upon the Arabian coast.

We had passed near several mountainous islands. The part of the coast where we lay at anchor forms a large bay. The mountains rise from the water's edge; instead of being high and pointed like the rest, they are of a moderate height, round, red, and covered with vegetable earth.

I observed the sun, and found the latitude of this place to be 26° 36′ 34″ north, which I think sufficiently correct.

Thursday, 7th May.

It was two o'clock in the morning when we set sail. We had a calm until six o'clock, when a contrary wind sprang up as upon former days, and we tacked about continually until one in the afternoon, when we came to anchor near the Naaman Islands.

Friday, 8th May.

We continued our voyage at nearly the same hour as on the preceding day, with calms and contrary winds as usual, and anchored at nine near one of the Naaman Islands, to reclaim a boat which had been stolen from my captain the preceding voyage, by the inhabitants. After an hour's dispute, they gave him assurances that it should be given up, and we instantly continued our voyage. We anchored at two o'clock at some miles distance, in an open situation, which was very inconvenient on account of the rolling of the vessel.

The Islands of Naaman or of the Ostriches, appear to have a calcareous, clayey soil, intersected with hills. They afford good

anchorage. Their inhabitants live in tents, but there is little ve tation to be seen, and water very scarce.

Saturday, 9th May.

We set sail at four o'clock in the morning, in a calm, to wh succeeded a violent contrary wind. The sea was very rough u seven o'clock, at which time the wind divided itself suddenly i several parallel currents, so that our fleet formed in line, p sented the most singular spectacle. One dao sailing before wind, another in a perfect calm, and so alternately throughout line, the distance between each vessel being not more than toises. This phenomenon lasted nearly an hour, after which wind changing to the W. N. W. we continued our voyage, and anchor at noon before Kabaat el Moilah; an alcassaba or squ of walls, the front of which is about 100 toises in length. Ther a tower at each angle, and in the middle of each of its sides. *

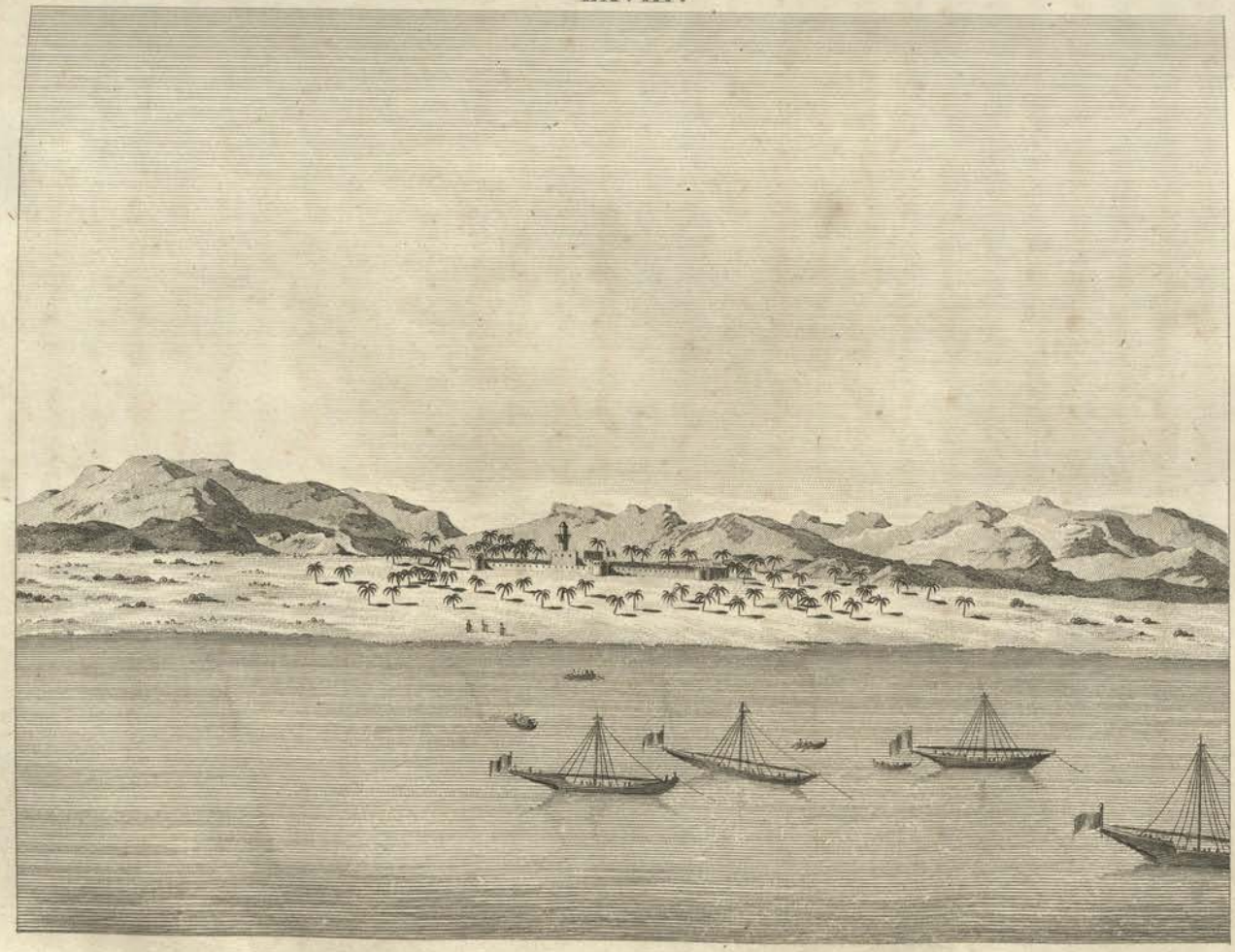
This square encompasses a poor village, and a mosque. Th is no water but that of the wells, which is, however, very good.

There are cattle, and poultry, with plantations of palm tr round the walls; but the environs are merely a barren des bounded by high mountains of bare rock.

The inhabitants have several pieces of cannon, the remains their former independence. On our arrival, they hoisted a flag, and our fleet did the same. Several persons came to our captain a visit, but so mistrustful are they, that some of crews from the different vessels having landed in boats to proc water and provisions, found great difficulty in prevailing upon guards to open the gate. They complain bitterly of the Wehhabi The Sultan Saaoud has reduced them under his dominion, as w as the other tribes of Arabia, and exacts from them the tenth every thing; yet he has no resident officer there to collect imposts.

* See Plate LXVIII.

LXVIII.



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The coast here forms a large bay, in the centre of which stands the alcassaba.

I observed this day the mountains of Africa, which the maps, at least those which I had with me, indicate as being 80 miles distant from Kalaat el Moïlah, though they are much nearer. Africa is called by the Arabs Berr-el-Aajami, and Arabia Berr-el-Aarab.

Finding at noon that we were nearly three miles to the S. S. W. of Kabaat el Moïlah, I obtained 27° 25′ 51″ north latitude from an observation of the passage of the sun, but having compared this result with the maps, I found so great a difference, that I doubted at first the correctness of my observation.

Sunday, 10th May.

We sailed at two o'clock in the morning, with a light wind, which increased very much about six, but was succeeded by a calm an hour afterwards. Light and variable winds blew until evening, and about five o'clock we anchored near the island of Scharm. Our course had been first to the N. W., and afterwards to the W.

Finding that we were due East from Cape Ras Aboumohamed, and some miles to the W. N. W. of Kalaat-el-Moïlah, I observed the passage of the sun, and obtained 27° 49′ 55″ North for latitude. This observation, and the sight of the Cape dispelled my doubts in respect to that of the preceding evening, which I found consequently to be exact. I shall notice upon this occasion, that there is an error of more than half a degree in the maps, in the position of Kalaat-el-Moïlah.

Another remark which I have to state is, that the mountains which I had seen the preceding day, do not belong to the Coast of Africa, as is indicated in the maps, but to the land of Tor; and adhere to Cape Mohamed in Arabia. An error so serious as to make me lose all confidence in the maps of the country, which I had with me.

The isle of Scharm where we had anchored, having Cape Ras Aboumohamed on the east, is situated at the mouth of the Bahar el Aakab or arm of the Red Sea, which extends into Arabia. The isle, composed of hills, is inhabited by a few poor people.

Monday, 11th May.

We weighed anchor at one in the morning. During the operation a dao ran foul of us, and struck our poop, breaking and carrying away the whole of the upper part, happily the lower part remained unhurt. We arranged things as well as we could, and sailed to the westward. A terrible storm arose soon afterwards; the sea became boisterous, and our situation uncomfortable on board a ship without any covering, in a very dark night, at a great distance from land; for we were still traversing the Bahar el Aakaba.

The day at length appeared, but the atmosphere and sea continued strongly agitated. At nine in the morning we were in front of the Cape Ras-Aboumohammed, which separates the Bahar el Aakaba, from the Bahar as Suez, or the arm of the sea that runs to Suez. We doubled the Cape, but at a distance of only 30 feet; immediately after which we kept out to sea, nearing to the S. W. to double the shoals that surround it on this side; but the great waves which rose above the prow inundated the ship, and had no pump. We were obliged to bale out the water with buckets, which were passed from hand to hand. These means were not sufficient to discharge the tenth part of the water that entered; so that we were in danger of perishing, when we were enabled fortunately to cast anchor between some sunk rocks where we waited until two o'clock in the afternoon. The force of the storm being somewhat diminished, we sailed again to the N. W. among a thousand shoals and banks, and once more came to anchor at five in the

evening, in a road upon the coast of Arabia; which afforded excellent anchorage.

Tuesday, 12th May.

The day had hardly began to dawn when a violent storm arose. The fury of the tempest soon abated a little, but the bad weather continued until the afternoon, and forced us to pass the day in this road, which is called Ben Hhaddem.

It was on this day that I first saw the coast of Africa, which presents high mountains upon this side.

Several daos that had preceded us, and others that were behind, joined us successively.

Wednesday, 13th May.

This voyage now began to be very fatiguing. On the 13th four men died on board one of the Scherif's daos, and one on board our own. There were three others dangerously ill, who would take no remedy in consequence of their false system of fatality, to which their comrade had just fallen a victim. I had to attend, at the same time, two sick, and two wounded; namely, my captain, who had a bad contusion on his leg, and one belonging to another dao, who had a severe wound in the sole of his foot; both, however, were advancing towards a cure, but my little medicine chest began to be nearly exhausted.

A ship that had been left behind rejoined us this day. It had struck against a shoal, and had sustained so much damage, that it was nearly half full of water upon its arrival at our anchorage. It was unladen immediately to undergo repair.

The weather was still very rough in consequence of the north-west wind; there were a great many sick on board the fleet. The provisions were nearly consumed, and the neighbouring shore was

a frightful desert. My captain obtained four sailors from the other ships, to replace him that was dead, and those that were sick.

Thursday, 14th May.

The dao being repaired, we set sail at eight o'clock in the morning, notwithstanding a high wind, and a sea so filled with shoals, that there was hardly a passage for the vessels. We arrived safe, however, in a fine port called Gadiyahia.

The land consisted entirely of sand without any vegetation, shells, or stones. The mountains are at half a league distance, and the town of Tor six leagues from our anchorage. Several Arabs came with camels to carry passengers who wished to go to Tor by land.

Friday, 15th May.

We were obliged to remain all day at anchor on account of a dreadful hurricane which blew from the north-west.

My captain had offered me the day before to procure me four camels, and the requisite means of safety, if I wished to go to Suez by land.

I was at first inclined to defer profiting by this offer, until my arrival at Tor; with a view to preserve the time of the watch which I had followed since I left Kalaat-el-Moïlah, and to fix at Tor the difference of the chronometrical longitude; but seeing that the weather daily became still worse, and that if I passed any longer time in voyaging in that sea, I should soon be unable to follow my calculations with the time of the watch, I resolved to go by land.

I wished much to have visited Djebel Tor Tour Sinina, or Mount Sinaï, but several difficulties determined me to set out that very night. I was mounted upon a camel, and accompanied by two of my servants, a cook, and a slave, who were also upon camels. Leaving the rest of my servants and my baggage on board the ship, I very gladly and gaily bade adieu to the sea.

CHAP. XIV.

JOURNEY TO SUEZ. — DISPUTES OF THE ARABS. — EL WADI TOR. — EL HAMMAN FERAOUN. — EL WAD CORONDEL. — SPRINGS OF MOSES. — ARRIVAL AT SUEZ. — PETRIFACTIONS OF THE RED SEA. — LOWERING OF ITS LEVEL. — LINE OF CORRESPONDENCE BY THIS SEA. — JOURNEY TO CAIRO.

I SET out at two o'clock in the afternoon on Friday the 15th May 1807, leaving the ship at Gadiyahia, and took a W. N. W. direction, mounted upon a superb camel, ornamented with strings, and tufts of small shells, and escorted by my people, mounted also on camels. I arrived in half an hour at a place where there was a caravan, to which I united myself.

Having taken a repast in common, we continued our rout an hour after sun-set, and after having marched two hours in the same direction, we halted for the night.

The route we had taken lay at a short distance from the sea, near a range of mountains, which extend in the same direction, upon a soil composed entirely of loose sand, without any plant or stone. This sand is a detritus of granite, and red feldspar. I presume that the neighbouring mountains are of porphyry.

We were in the 28th degree of north latitude, and it was the middle of May, I therefore never could have thought that the cold could be so piercing, if I had not felt it. It was so severe that we all trembled, and were obliged to put on all our clothes, to defend us against the north-west wind.

Saturday, 16th May.

Our caravan, composed of 40 camels, 60 men, and three women, set out at five o'clock in the morning. It is very remarkable that I never travelled with Mussulmen, either by land or water, without

finding women among them. It is true, however, that on these occasions the circumspection required by religion in respect to them, is such, that they are looked upon only as animated phantoms, or as burdens placed upon a camel, or in a corner of a ship.

There happened to be in this caravan some Turks sent away from Mecca and Djedda, the rest were composed of pilgrims, on foot and on camels.

The ground upon which we proceeded was of the same nature as that we had traversed the preceding day. After continuing in the same direction an hour and a half, we passed near the port of El Aacrab, where we saw the dao which had the Kadi of Medina on board, and which had got a-head of the others. It was detained there eight days by contrary winds and storms. We halted at ten o'clock in a hermitage almost in ruins, dedicated to a saint called Sidi el Akili, whose Sarcophagus was still in existence, for the Wehhabites had not yet come to this place.

The cold continued piercing; there was a dreadful north-west wind, and the sea also very rough.

We set out at two o'clock, and shortly afterwards halted at some deserted houses, at the port of Tor, where I witnessed the most grotesque scene imaginable.

The Arab camel drivers were about to dispute concerning the dividing of the burdens of the camels, because it is generally agreed upon between them, that at the moment of disembarkation, each loads his camel with what he can lay his hand on; so long they keep silence; but being arrived at this spot, they are at liberty to dispute until they come to a group of palm trees, which is well known, and there the dispute must cease. Every thing is then settled, and each must content himself with that which chance or the result of the altercation has assigned to him.

I had remarked from the beginning of the journey, that some of the camel drivers murmured among themselves, and had asked the cause of it. I was told in answer that they were to finish the dispute in the town of Tor.

On arriving at this place they make every one alight, and commence the most bitter dispute among themselves. I wished to tranquilize them, and to appease the quarrel. I got for answer that such *was their constitution.* I let them therefore continue their discussion. They huddled themselves together in a circle upon the ground, then rose in dispute, and seated themselves again in the same position, until at length they called in an old man to settle their dispute. The old man arrived, and decided; some were content with his decision, but others called in another old man, and the same scene re-commenced. They unloaded some camels to load others, and the dispute continued in the same manner, and with the same cries as before. At length we all re-mounted and set out, but the dispute still continued: some of the drivers held the camels, and prevented them from proceeding, whilst others ran on to arrive at the place where the contest was to cease. Sometimes they stopt the whole caravan by stooping down together in a circle in the middle of the path, where they re-commenced the discussion, got angry with each other, some insisting and others refusing to exchange burdens, and seizing each other by the collar, and coming almost to blows. At length, on arriving at the group of palm trees, they exclaimed with one accord, *Hhalas, Hhalas*, "it is enough, it is "enough." They then remained motionless as stocks, after which they continued their route very quietly. I could hardly forbear to laugh at seeing this grotesque mode of discussion; but they constantly answered me that it was *the constitution.* I applauded the simplicity of these people, who in reality have not the haughty demeanour of the Arabs of Hedjaz.

We continued our march to the village of El Wadi Tor, where we halted, at the distance of nearly a league from Tor. I took up my lodging at one of the houses in the village.

The inhabitants of Tor have abandoned their town and port, because they were often aggrieved in the most horrible way, by the crews of the daos which anchored there; so that the houses being

untenanted are falling to ruin, and serve only for shelter to some fishermen.

The inhabitants who have transported their families to El Wadi Tor, find themselves in much better circumstances there, for although it is situated in a hollow among the mountains, yet there is an abundance of excellent water at a small depth. Every house has a large well, which serves to water the gardens adjoining, which abound with superb palm trees, flowers, vegetables, and fruits.

Sunday, 17th May.

We passed the whole day in this village, which is composed of 30 families of Greek Christians, and a smaller number of Mussulmen's.

Although the village appears trifling, yet it occupies a considerable space on account of the large gardens attached to each house, and which are encompassed by walls of six feet high.

I was lodged with a Mussulman, in whose garden I found some pretty plants. I received a visit from the Vicar of the Christians. He was a venerable old man, and was under the controul of the Archbishop of Mount Sinai, as are also all the Greeks of this part of Arabia. When I returned his visit, he shewed me a bible in Arab. and in Latin, which I think was printed at Venice, but the first leaves, where the date might have been found, were wanting. All the priests of the country say mass, and recite their prayers in Arabic. The vicar gave me the paternoster written by himself in this language. *

The Archbishop of Mount Sinai is independent. The Greeks have four Patriarchs, those of Constantinople, Alexandria, Jerusalem, and Antioch. They have also four Archbishops, namely, those of Russia, Angora, Cyprus, and Mount Sinai. These eight dignita-

* See Plate LXIV.

ries who are independant of each other, have under their orders all the ministers, and individuals of the Greek rite.

The papaz or vicar told me that he had had three drawings of Mount Sinaï in his possession, but that he had given them to Admiral Sir Home Popham, and to two other Englishmen.

Monday, 18th May.

The passage of the sun which I observed on this and the preceding day, gave the latitude 28° 18′ 51″ N. Tor is three miles distant to the south-east, and I reckoned my chronometrical longitude 31° 12′ 15″ E. from the observatory of Paris, as observed upon my first journey. Thus *the geographical position of the principal points of Arabia from Suez to Mecca*, is accurately determined.

The inhabitants of Tor wear the same costume as those of Hedjaz, but many are to be seen who are dressed in a cloth caftan, and a white turban as in Egypt. The Christians wear a blue turban, and some have also a large shirt of the same colour. I saw no women, but remarked some children, who were ugly, dirty, and disgusting.

The vicar belonging to the Christians, wears a black gown, a black cap in the form of a truncated cone invested, with a black or blue shawl. The present papaz who is called Baba-Cherasimur Sinaite, is a man about 58 years of age, with a long beard as white as snow; he has much wit, and bears an excellent character. His influence extends over the Christians, and the Arabs of the surrounding country, and the individuals of both religions live very harmoniously together.

He complained of the want of French merchandize, the scarcity of which was caused by the European wars. Meat is far from plentiful in this country, but there is abundance of fish. The dates are small, but very good. To preserve them they knead them and make loaves of them. The Christians extract a vinegar from them which is excellent.

The papaz who has travelled over a great part of Turkey, assured me that at Mount Sinaï, which is situated at a short distance, there is an abundance of excellent water, and a great number of gardens planted with orange, lemon, pear, and several other kinds of fruit trees.

The Archbishop of Mount Sinaï who is called Constantio, was then in Egypt. He had not yet been to take possession of his see, because it was requisite when he did so to make presents to the amount of fifty thousand francs to the Arabs of the neighbourhood.

In the afternoon we saw the whole of our fleet pass the port of Tor, steering towards Suez with light winds.

We continued our route an hour before sun-set, directing our course towards the N. ¼ N. W. and halted at half a league's distance from the village, about nine o'clock. We resumed our journey almost immediately afterwards, and stopped at half past ten to take repose.

We had traversed a valley or a ravine covered with round calcareous flints, bounded to the east by a chain of high mountains, and to the west by a range of hills. I perceived a good deal of clay, but no vegetation.

Tuesday, 19th May.

We set out at five o'clock in the morning in the same direction, over ground uniformly sandy. We were soon overcome by the excessive heat. In vain did we feel inclined to suspend our journey for a short time; we could find neither tree nor shade to shelter us from the burning rays of the sun. We discovered at length some little bushes about three or four feet high, in whose shade we halted at nine; my tent was soon ready, and I hasted into it to get rid of my clothes, for I was nearly suffocated. This difference of temperature, so contrary to the piercing cold which we had experienced the preceding Saturday, depends entirely upon the wind that blows.

A light fresh wind having sprung up about noon, induced us to set out. We journeyed in the same direction until three o'clock, when we turned to the N. W. between some low mountains. It was six in the evening when we arrived at Wadi Firan, or the valley of Faran: here we halted as in former times the children of Jacob had done.

The valley of Faran is unequal, and in general calcareous, confined between low mountains. I observed some argillaceous fissures among the rocks, with ancient and modern flints. The siliceous genus abounds, and there is to be found considerable quantities of the silex or gun flint. There is scarcely any vegetation, with the exception of some fir shrubs.

I was witness to a very disagreeable scene at this place. Forty poor mendicant pilgrims on foot had exhausted all their water, and being tormented with thirst they shed tears, and uttered the most lamentable cries; but no one could assist them, for we were in the middle of a desert, and were obliged to keep the water which we had as a treasure. A pilgrim on horseback, who had also no water, bought about half a pint from an Arab for the value of five francs. I gave some to a few of the pilgrims, but how could I quench the thirst of all these unhappy people? I was obliged at last to shut my eyes, and stop my ears, to prevent my servants and myself from becoming the victims of our compassion.

We continued our way at nine in the evening towards the west, across the valley, the slope of which conducted us after an hour's march to the sea side. Turning again towards the N. W. and N. N. W. along the sea shore, we halted at eleven to take repose.

Wednesday, 20th May.

The caravan was upon its way towards the N. W. at half past four in the morning. I hastened our pace in order to arrive the sooner at a fountain to obtain water.

We arrived a little before noon at Port Almarhha, two miles to the east of the Cape of the same name, where we halted, and detached a party of our people with all the camels to procure water among the mountains, two leagues to the eastward. By a very good observation of the sun, I fixed the latitude of the Cape at 29° 1′ 41″ N.; the longitude I had found to be 30° 43′ 25″ E. This Cape forms the southern extremity of the port called El Hamam Firaoun. There are to be seen fir bushes, the shade of which skreen the traveller from the scorching heat of the sun.

The whole of the territory to the ravine called Wad Corondel, is known by the name of El Hamam Firaoun, or The Bath of Pharaoh, which name it has obtained in consequence of a small spring of hot sulphureous mineral water, to which the sick resort to bathe themselves.

We set out again about nine in the evening, and followed the sea-shore in a north-west direction to double the Cape. At half past ten, we turned to the N. and N. N. W., and leaving the shore at mid-night, we marched due east, to enter a narrow ravine between some low clayey mountains; the sides of which were perpendicular like walls, and presented gaps, singularly disposed, and so numerous that they resembled the walls of a city half in ruins. We halted at mid-night. I did not find any shells or other marine productions on the sea-shore. I had, however, collected some plants.

Thursday, 21st May.

We commenced our march at five o'clock in the morning, and followed the windings of the same valley as on the preceding evening, in a direction N. ¼ N. W. until ten o'clock.

This valley and the low mountains which form it, appear to have been torn by some great earthquake. The mountains are of clay, in strata sometimes horizontal, and at others oblique, inclining 10 to 15 degrees from north to south.

As early as seven o'clock we had began to perceive some plants and wild palms at the bottom of the valley, which indicated the neighbourhood of water. In reality we soon discovered a small stream of drinkable water, which is the first to be found upon this road from Tor during three days journey.

At nine we passed near the mountain in which is found the hot spring, which gives its name to the whole canton.

There was a well of indifferent water under the shade of some fine wild palms at the place where we stopped at ten o'clock. The soil was clayey, and calcareous as before.

We set out again at one in the afternoon, directing our course to the N. W. until three o'clock, when we halted at the torrent called Wadi Corondel.

At half past two we had discovered the sea, and the coast of Africa at a short distance.

The Wadi Corondel is a dry torrent, which has a spring of tolerably good water. There were several fir bushes, and some palms to be seen; but we were encamped without the torrent, because the Arabs pretend that there are many venomous reptiles to be met with, which, however, they could not describe, and which I could not discover, notwithstanding my researches in the wood as well as cavities and corners of the rocks where I expected to find them. I found only a great number of large ants, and another species of small insect, the name of which I do not recollect, but it is perfectly harmless.

I had found upon the way a small lizard about eight inches long, perfectly white, with the head and neck of a very fine rose colour. Its body was not cylindrical, but swelled as if it were with young. This animal, a crow, two small birds, some ants and flies, were the only living creatures I perceived in this arid desert.

I observed on this day from the top of a mountain a lunar eclipse, which had already began at the rising of the moon, nine minutes after the setting of the sun; I took five contacts or emersions by satisfactory observations, for the earth's shadow was perfectly

determined; the atmosphere was transparent and serene, and I had the time of my watch well adjusted. The latitude was 29° 25′ N.

We resumed our journey at nine o'clock in the evening, directing our course to the N. N. W. between small mountains, and halted to take repose for the night, which was very cold.

Friday, 22d May.

At five o'clock in the morning, re-commencing our journey to the N. N. W. we descended some little hills, from whence entering in a large plain, we halted at ten o'clock. The plain which is as barren as the hills across which we had travelled, is known by the name of El Ssaddor; and I think that the Christians call it the *desert of the Wandering*, or the *desert of Pharan*.

We continued our route over the plain from half past twelve at noon, until nearly six in the evening. We rested three hours, and again marched until mid-night, when we halted in the bottom of a ravine.

Saturday, 23d May.

Upon our awaking in the morning we found ourselves completely wet by a heavy dew. We set out at five o'clock for Suez, which we already saw in the horizon, and at seven arrived at Aaïon Moussa, or the Springs of Moses, where we halted nearly two hours. These springs are nothing but two hollow spots upon an elevation, containing greenish and fetid water, which unpleasant qualities it derives, no doubt, from men and animals bathing in it.

The French, during their campaign in Egypt, pushed their incursions to this place. I think that the men of science who formed a part of that expedition, must have given an account of these springs. *

* They have done so. (Note of the Editor.)

Having resumed our march at eight o'clock, and being arrived upon the shore opposite Suez, we embarked in a boat to traverse this arm of the sea, which may be somewhat more than a mile wide, but so shallow that the boat remained aground for a long time in the middle of the passage. At length we landed at Suez about eleven o'clock in the morning.

A little higher than the place where we embarked, is a ford where camels and horses can cross over at any time.

Our fleet was anchored in the port at two miles distance.

Having made a great number of observations, and comparisons to determine the march of the caravan in a given time; having calculated exactly the distance, and the number of steps, and compared the hours of the march, with the difference of latitude, observed at two points, with regard to the obliquity of the lines marched over, I found by a medium, that the caravan had journeyed generally 13,392 French feet an hour, or 2,232 toises. As the road from Tor to Suez follows almost always the meridional line, these comparisons and their results are infinitely more exact than all the calculations which may be made upon lines more oblique or farther removed from the meridian.

If on the one hand nature has been scanty in her vegetation upon the shores of the Red Sea which I have visited, she has been extremely prolific of fossils.

From the great abundance of molluscæ polyssis and zoophytes is produced the matter of the calcareous concretions, and the little depth of this sea, added to the elevated temperature of the atmosphere, contributes to accelerate these operations of nature in such a manner, that the observer who wishes to study, and to know the phenomena of petrifactions, cannot, I am persuaded, find a better cabinet than the shores of the Red Sea.

Although circumstances prevented me from making continued investigations, yet nature works here in so visible a manner, that I thought I had sometimes observed her in the act. I have picked up shells at the moment when they were going to conglutinate them-

selves with the stony matter that surrounded them; I have collected others half petrified. But what is more particularly interesting, is a bank of calcareous stone, which actually forms itself on the eastern part of the island of Omelmelek. It is there that I was enabled to remark all the stages of petrifaction, from the sand, or pulverulent detritus of the shells, to the rock already rendered solid; and what I found still more admirable on this scale of petrifaction was, that the powder of the shells already amalgamated, and become concrete, though still friable, and easy to be broken, is impregnated with a sort of volatile oil, which greased the fingers when touched with it. But this oil volatilized and disappears in a short time. In the space even of a few feet, may be found all the gradations of petrifactions; that is to say, sand which does not cohere, sand in an incipient state of conglutination, sand resembling a sort of soft paste, paste beginning to harden, friable stone, soft stone, and hard stone. This gradation is even perceptible on the sea shore. I collected specimens of all these curiosities; but, how much did it cost me to tear myself away from this interesting spot, without being able to make a multitude of observations, which might have contributed to the advancement of science. I recommend the study of this bank to travellers who may visit this country.

This species of stone is very white, and forms strata like slates. The houses and walls of Djedda and Jenboa are constructed of it. It is found in abundance upon all the coast, but principally in the labyrinth of isles and shoals called the isles of Hamra, and form the most interesting spots in this sea in regard to natural history. I suspect that there is a difference in the level in the Red Sea, which tends progressively to its desiccation. The level taken by ancient geographers, who found that of the Red Sea to be higher than that of the Mediterranean, has been regarded as apocryphal or erroneous, but I am led to think that such might have been the case at that distant period, and that at present the Red Sea is upon a level with the Mediterranean, or perhaps not so elevated.

The rapid progression with which the Red Sea recedes, whilst the Mediterranean appears to be stationary, or to retrograde more slowly, led me long ago to believe in this difference of level between the two seas, independently of the more general difference. This is owing to the accumulation of the waters in certain points, which is the reason that the surface of the two seas does not perhaps coincide with that imputed to the terrestrial spheroid. This is not the place to unfold a question which would carry us too far from our subject, and which I shall treat of particularly in another place. I shall merely state a few remarkable observations upon this subject.

At the place called El Wadjih upon the coast of Arabia is a bank; the higher surface of which is from 24 to 30 feet above the actual surface of the Red Sea. Its mean breadth is 200 toises, by several miles in length, following the windings of the coast. This bank adheres to the main land, which is more elevated; its surface is exactly plain and level. At the water's edge it is perpendicular, so that it resembles the platform of a fortification.

After having examined the zoophytes which compose this bank, it appeared to me to be of a very recent formation considered relatively to the great events of nature. It is even evident that this bank was formed under water; and, as I do not know that there is on the shores of the Mediterranean an instance of so late a recession, I conclude that at the period of the formation of this bank, the surface of the Red Sea was more elevated than that of the Mediterranean, whilst at the present day it is of the same level, or perhaps lower.

The long and narrow form of the Red Sea, intersected by so many banks, shoals, and islands, necessarily renders the propagation of high tides difficult, as the traveller Niebuhr has well observed. The almost continual north and north-west winds during nine months of the year, must contribute to the efflux of the waters during ebb-tide; whilst they are obstacles to the propagation of high tides. This propagation becomes more difficult every day in consequence of the activity of the petrifaction, and which appears to be destined

to choke up the Red Sea by the rapid formation of new banks and islands; obstacles incessantly forming in addition to those which already opposed the free circulation of the waters. Evaporation in the Red Sea ought to be much stronger than in the Mediterranean, on account of the difference of temperature and latitude; as also of the deserts which surround this sea on all sides, and which drying the air, render it more apt to absorb vapours. On the other hand, the Red Sea may be said not to receive a single drop of water from the land that surrounds it, since there are no rivers that empty themselves into it, either from the Arabian or African coasts, except some occasional torrents at the period of the rains. Accordingly, we may rest assured, that in the course of the year the Red Sea loses a greater quantity of water than that which it receives by the tides of the ocean; besides, the strongest currents in this sea set generally towards the south-east, that is to say, towards its mouth at Babelmandel. To these causes may be added, the difference of the force of planetary attraction in consequence of the movement of the axis of the ecliptic, and the situation of the orbit of the earth, which is in its perihelium at the winter solstice, and ought to produce an accumulation of water in certain places. In short, there are a number of circumstances which must be taken into account in the solution of this problem, and which I shall try to discuss in another place. The Arabs keep their knowledge of the navigation of the Red Sea in some degree a secret, and fearing, lest the Europeans should be tempted to take possession of it, they avoid as much as possible entering into any direct relation with them; in order not to excite the curiosity and attention of the Christians, to the details and advantages of the commerce of that sea. This fear is one of the principal causes of the disagreeable events which the Europeans meet with upon the Arabian coast. It has been already shewn how the Petrucci's English captain was treated, although the former was considered as a friend of the Scherif.

I think that the European nations who have possessions in the Indian Ocean, might have, by means of the Red Sea, a direct line of

communication and correspondence, which would not be difficult to establish.

For this purpose I will suppose an agent at Mokha, with a correspondent at Djedda, and an agent at Cairo, with his correspondent at Suez. The correspondence being once arrived by sea, at Mokha, if there was nothing very urgent, would continue its route by the channel to Djedda and to Suez, by the vessels which are daily coasting there, and from Suez to Cairo by the ordinary way. In a case of emergency, an Arab mounted upon a dromedary, would accomplish the journey from Mokha to Djedda in less than ten days; a second, that from Djedda to Suez or Cairo, in the same space of time; and lastly, the Tartars go from Cairo to Constantinople in 30 days, so that any extraordinary correspondence might arrive from the Indian Ocean or from Mokha to Constantinople in 50 days.

Two days after my arrival at Suez, a caravan which had set out for Cairo, was attacked upon its rout by the Bedouins. A conflict took place, and two men belonging to the caravan were wounded. The Bedouins carried off six camels.

The arrival of a grand Scheik named Scheik Djidid, was expected. He was coming from Cairo, with troops to escort our caravan, which was destined to transport the cargo of the fleet. I had even received advice from Cairo that he was to bring horses for me: but I afterwards learnt that a party of Arnauts, under the command of Yazjan Bey, having revolted against the Pacha Mehemed Ali, the Scheik Djidid had set out for Saaid or Upper Egypt, in order to reduce them to subjection.

Another caravan, consisting of from seven to eight hundred camels, and an equal number of armed men, including pilgrims and Turkish soldiers from Djedda, having assembled at Suez, we resolved to set out with it; not without some fear, for this assemblage presented but little strength, considering the actual situation of the country. The chiefs and the officers belonging to the temple at Medina, and some wealthy merchants of Djedda and Cairo, were also to set out with their caravan.

Journey to Cairo.

On Thursday the 11th of June, at three o'clock in the afternoon, I left Suez to join the caravan, which was encamped round about Bir Suez, or the Well of Suez, distant about an hour's march to the north-east of the town.

The Bir Suez is a well, dug in the form of a parallellogram, the longest sides of which are nearly 15 feet in length, and the shortest 11 feet. Its depth is about 18 feet, and its sides are built of stone. Across the top of the well are several beams placed horizontally; upon these the persons stand who draw up the water, which in reality is briny, but is the only water existing in this desert.

Round the well there is a stone wall flanked with towers, forming a court nearly 50 feet in diameter. This wall is falling to decay, and there are large branches upon all its sides. On a part of this wall there is a marble tablet, bearing an inscription which is nearly effaced. To the north-west of the well, is a reservoir 36 feet square, which is also in ruins.

The camel drivers drew the water up in leathern buckets to give to their beasts. The men who composed the caravan had taken in their supply at Suez, which was to last them until their arrival at Cairo.

The weather had been serene, notwithstanding a strong and unpleasant north wind. At sun-set the thermometer in the tent marked 37° of Reaumur.

The country around is a large plain terminated by the mountains Djebel Attaka in Africa, to the S. W.; and by those of Arabia, at a great distance, to the east.

Friday, 12th June.

There was in our caravan a Marabout Saint, who carried a yellow and red flag, similar to the Spanish flag, and quite in tatters. He passed the whole night in invoking with great cries, the name of

God, and of the Prophet, in saying prayers, and running from one side of the camp to the other, so that it was impossible to close our eyes.

We set out at half past four in the morning, directing our course towards the N. W. ¼ W. and arrived at *Kalaat Ageroud*, about seven. This place is an uninhabited alcassaba or square fortress, with towers at the four corners, and in the middle of each side. Near it is situated a hermitage, also deserted. From hence, we proceeded along the road which inclines more to the west, and in an hour afterwards entered into a defile, which is considered the most dangerous part of the desert. It was here that the former caravan had been attacked, and that I had seen a band of Bedouins upon my first journey to Suez.

On passing into this defile, I placed myself at the head of the caravan with my personal guard, which consisted of ten Turkish soldiers, who were supported by fifty more of the same nation, and some armed Arabs. Some other soldiers, acting as sharp-shooters, protected the flanks of the caravan, which occupied a line of more than 500 toises; two Turkish agas with the remainder of the troops covered the rear.

I passed with the greater part of the caravan without any obstacle, but before the remainder had quitted the defile, I heard a cry behind me of, *Robbers! Robbers!* I proceeded sword in hand with my troop towards the rear guard, from whence the cry issued. I perceived that the Bedouins had presented themselves with a view to cut off the rear of the caravan; but our good order, some rounds of firing, and the sight of four flags which we had with us, caused the robbers to retire; only thirty of them had approached, but perceived with my spy-glass about sixty more, who were posted at a distance.

Having quitted this dangerous pass, we continued to traverse the same desert, but in a country more open, until near six in the evening, when the whole caravan halted, and encamped.

The day had been exceedingly hot, and very calm, until two in the afternoon; when we were assailed with several gusts of scorching wind. The excessive heat obliged us to drink at every instant, so that several persons had already exhausted their water. I also was not without apprehension concerning the next day, if the heat should not diminish.

The spot where we encamped, and which is called *Dar el Hamra*, is situated half way between Suez and Cairo.

The soil over which we had marched was a continued bed of sand, upon a calcareous bottom, specimens of which appeared now and then above the surface. We rarely perceived any plants, and those we saw had neither flowers nor fruit. There were several dry thorny bushes in the defile.

The thermometer at half past eight in the evening marked 38° 6′ of Reaumur. Several of the travellers who were mounted upon dromedaries, set out during the night, by another road leading directly to Cairo.

Saturday, 13th June

The fear of being without water made us continue our journey at half past two in the morning in a westward direction, over a plain of coarse sand mixed with calcareous pebbles. At seven o'clock we passed among the hills which enclose the country, and at half past ten descended into another plain.

The heat was dreadful. During more than an hour I felt the singular phenomenon of a continual current of wind from the west, alternately hot and cold. If it had blown in gusts, I should not have been surprised at the circumstance, but it was an equable and continued current with intervals of heat and cold, so rapid and violent, that frequently in the space of a minute I experienced twice or thrice alternations of piercing cold and burning heat: How is it

that the caloric was not reduced to an equilibrium, with the mass of the ambient air?

I now took the lead with two servants and my guard mounted upon dromedaries, and continuing along the same plain, bounded to the left by a range of hills, and to the right by a number of dunes, or mounts of moving sand. I arrived at Alberca at half past one in the afternoon: the rest of the caravan arrived two hours later.

Alberca, called by the Turks *Berket el Hadj*, or the well of the Pilgrims, is a village composed of about 100 families, and in so delightful a situation, that, upon leaving the desert, it appeared to me finer than Versailles or Aranjuez. The overflow of the Nile arrives here by a canal. The village is situated on a hill undermined by waters, which may be obtained at two fathoms depth. The hill and the plain are covered by palms, very thickly but regularly planted. The ascent to the village forms a broad and delightful path, refreshed by the water, and shaded by lofty palm and other trees. At the foot of the hill is a superb fountain, in an ancient mosque, which is now falling to decay. Alberca is a real basis in the middle of a desert of completely arid sand, and is three hours march distant from Cairo. I here witnessed a very great instance of the apathy of the Turks; the caravan was encamped upon the borders of this delightful garden, after a journey which must necessarily occasion an ardent desire for an enjoyment of this kind; yet, not one of the whole party, except myself, left his tent to avail himself of it.

The thermometer at half past five in the evening, stood at 42° of Reaumur, at seven at 37° 3′.

My people amused themselves after sun-set by firing off their guns.

Sunday, 14th June.

We began our march at sun-rise. I was soon accosted on the road by different friends who had come out to meet me. Having

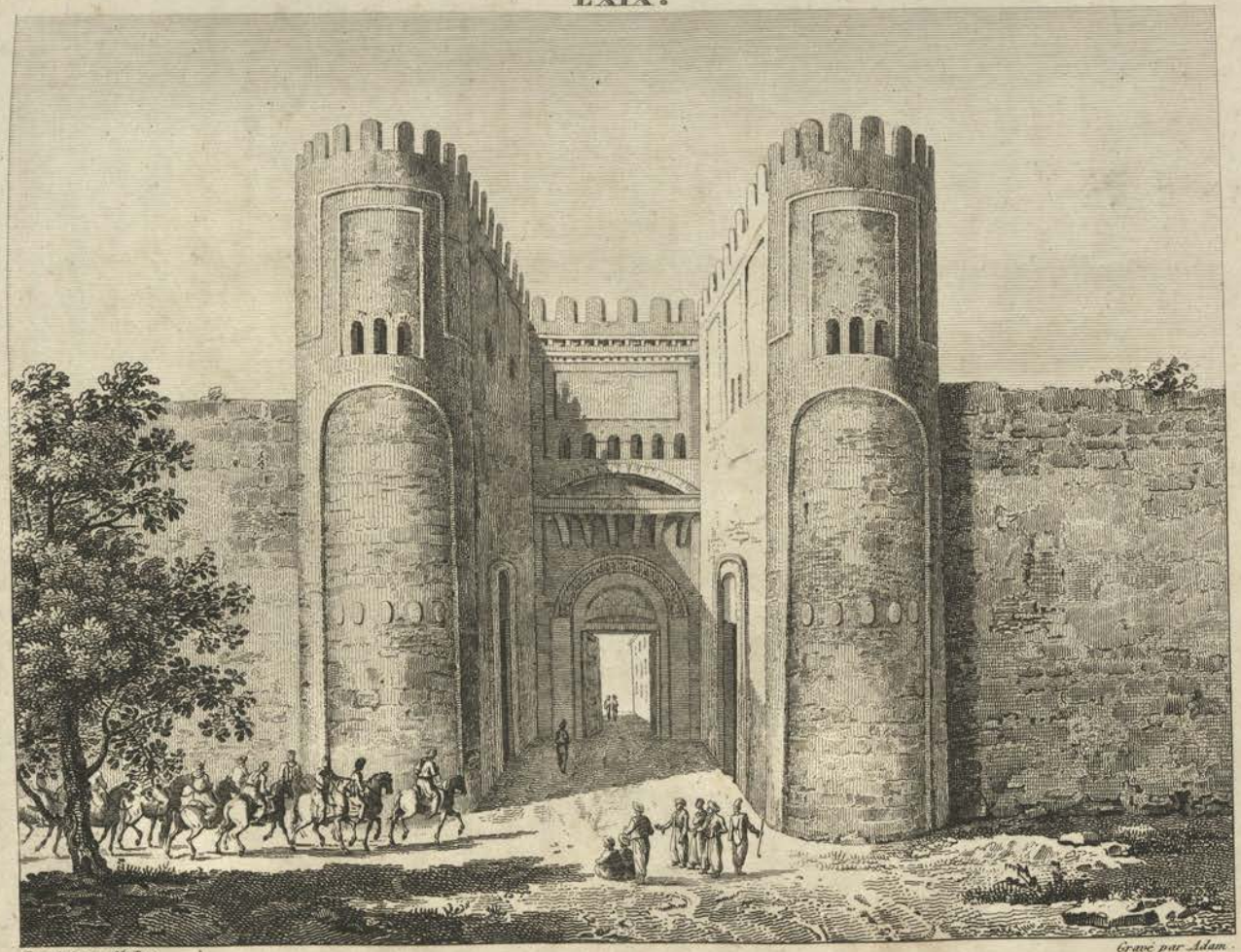
proceeded about a third of the way, I perceived Seid Omar, *Neaïli el Ascharaf*, or the Chief of the Scherifs, the first personage in Cairo, accompanied by several great men and doctors of the city, with a suite of 20 Mamelukes on horseback, as many Arnaut soldiers on foot, besides servants, and armed Arabs. We embraced each other with the most tender affection, and he presented me with a superb horse richly caparisoned. We reposed ourselves under the shade of a spreading tree, and after having taken coffee, they took me to visit a hermitage, situated very near the spot, after which we mounted, and pursued the road to Cairo, accompanied by Mulei Selema, the brother of the Emperor of Morocco, who had also come out to meet me. In the course of our journey, the Mamelukes and the Arabs on horseback, ran races and performed evolutions; firing off their guns frequently, in token of rejoicing; and Seid Omar, himself, though an old man, had the condescension to run a *djerid*, uttering great exclamations of joy at the happy return of Seid Ali Bey.

We entered the city by the gate called *Beb-el-Fatàh* *, which is considered a happy omen, upon the return from Mecca. Seid Omar led me through the principal squares and streets, as if in triumph, in the midst of a crowd of persons, which encreased at every step.

At length we arrived at Seid Omar's house, where a magnificent dinner was served up, after which all the chiefs conducted me to my house. Seid Omar sent me a superb horse, much finer than that which he presented to me upon our meeting. Thus terminated this fête, and my journey from Mecca. To God be ascribed all the glory and praise!!

* See Plate LXIX.

LXIX.



Dessiné par Ali Bey *Gravé par Adam.*

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CHAP. XV.

JOURNEY TO JERUSALEM. — BELBEIS. — GAZA. — JAFFA. — RAMLE. — ADVENTURE WITH TWO OLD MEN. — ENTRY INTO JERUSALEM.

I TOOK up my lodging with the Scheik el Metlouti, who is the *Scheik el Mogarba*, that is to say, the Chief of the Mogrebins, or the western tribes, and also the Scheik of the great mosque of *Azahàr*.

The inhabitants of Cairo were at this time in a little alarm, on account of the landing of the English at Alexandria, and the two attacks on Rosetta; both of which were unsuccessful. The citadel of Cairo was full of English prisoners. I received all the attention possible from my friends during the nineteen days I staid in this city. At length on Friday morning the 3d of July 1807, I set out for Jerusalem.

Seid Omar, Muley Selema, the Chiefs and the Scheiks of the city, accompanied me; as they had done upon my arrival, to a great distance. Being arrived at the place where we were to separate, we alighted and took coffee. The caravan, already having assembled near Alberca, had been encamped since the preceding day. They waited only for the scheik or chief of the caravan, who was to join me in order that we might perform the journey together. We waited for him, but night came on, and he did not arrive: I then began to be anxious to join the caravan, and resolved to set out alone with my servants. Seid Omar gave me an escort of foot soldiers, and of Mamelukes on horseback. Several scheiks and friends, among whom was Mulei Selema, not being willing that I should go alone, resolved to accompany me.

Having taken leave of Seid Omar, and those who remained with him, I commenced my journey, and in a few moments afterwards I perceived the *Scheik-el-Errkeb*, or the chief of the caravan, who

was coming to overtake me with his armed Arabs. I stopped immediately, and after having taken leave of my friends, and thanked my escort, continued my course along with the scheik to Alberca, where we arrived at noon.

Saturday, 4th July.

It was half past two in the morning when the caravan, composed of two hundred camels, commenced its march towards the N. ¼ N. E. over ground composed alternately of loose sand and fine firm sand.

The country was at first level and even, but we soon came to rugged ground intersected by small hills. On the left at a great distance, was a line of trees, which border the canal of Belbeis, where we arrived at about ten in the morning. The caravan encamped near the town, and I went and established myself in an hermitage, dedicated to a Saint, called Sidi Saadoun.

It was insupportably hot. The Capidgi Baschi, who had been last year the bearer of the firman, by which the Sultan of Constantinople confirmed Mehemed Ali Pacha in his government of Egypt, was in the caravan. I have been assured that the Pacha made him a present of 50,000 franks upon this occasion. There were also several other Turks of note in our party.

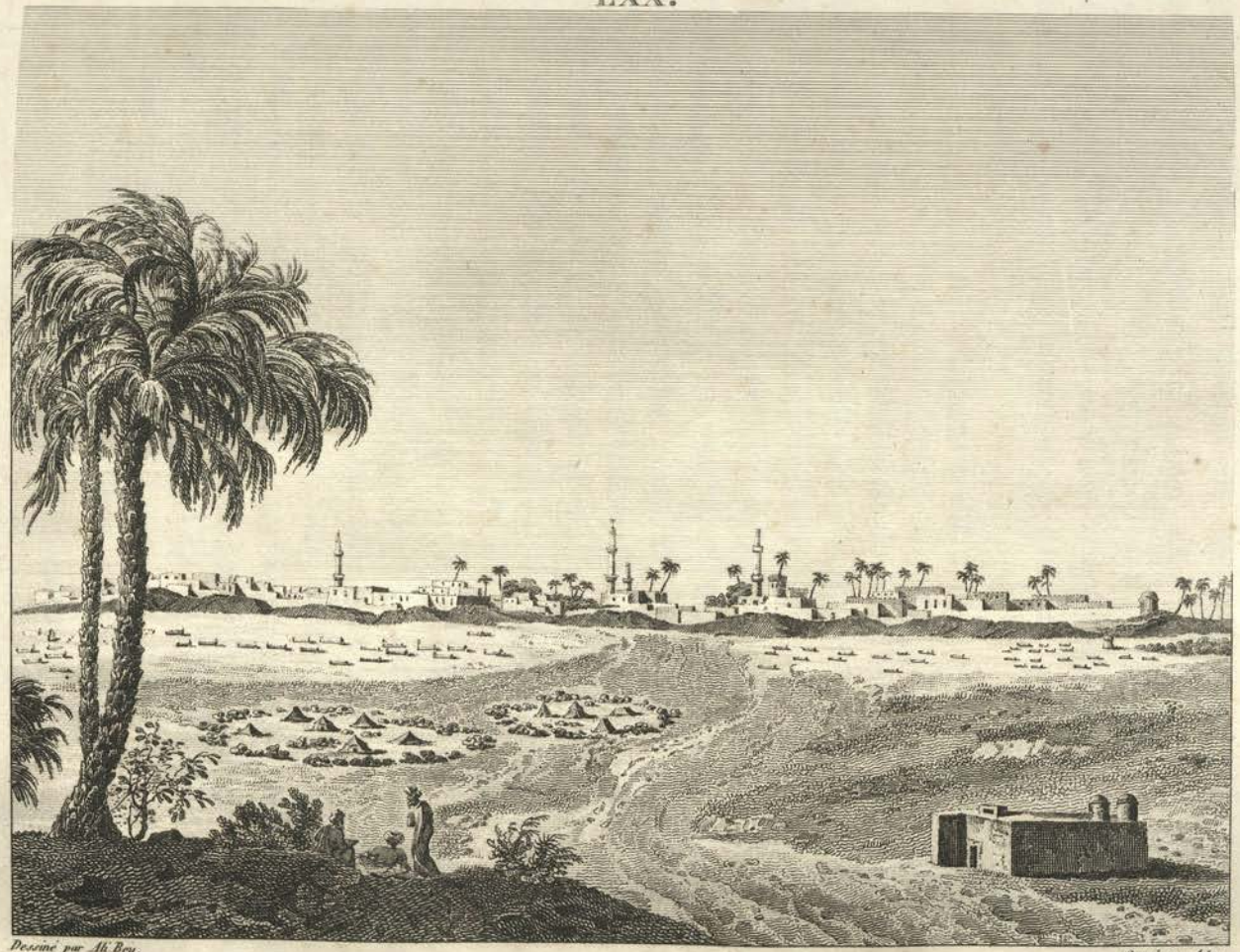
Belbeis is a tolerably large town, and has several mosques.* The Nile supplies it with water in great abundance by a canal at the time of its increase; this supply maintains the vegetation of a considerable number of palm and other trees. There are also good melons and water melons, but no pulse. This town, with its territory, is governed by a Kiaschef or officer of the Pacha of Cairo.

Sunday, 5th July.

We continued our march at one in the afternoon, across a desert, exposed to the burning rays of the sun and a dry wind, in a scorching

* See Plate LXX.

LXX.



Dessiné par Ali Bey.

Gravé par Adam.

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direction exactly east, over an immense plain, in which there was not a single living being or vegetable to be seen, the soil consisting alternately of moveable and firm sand. We halted at a quarter before seven, in the middle of the plain. Just before we encamped, my horse fell down as if he was dead, and remained motionless; he soon revived, but he could not rise; there being no medical man, he was left to himself until morning.

Monday, 6th July.

The caravan set out at half-past four in the morning in a N. E. direction, over the same loose sandy soil, and arrived at six o'clock at a little mount called Ziara, from which we proceeded leaving it upon our left. We discovered some little woods about an hour afterwards, and turning a little more to the N. N. E. we halted at eight near some tufts of palms, and some villages of huts or tents, belonging to the Bedouins; near which were several wells of excellent water. This place, which is called El Wadi, is well peopled, and contains much cattle. The water of the Nile, at the time of its overflow, is conveyed hither by the canal of Belbeis.

We continued our journey towards the N. E. at two o'clock, and traversed the canal of Belbeis, which was then dry. After having crossed a sandy plain intersected with hills and little woods, we halted at seven in the evening in a little forest.

At six o'clock in the morning I had been obliged to leave my fine horse in the middle of the desert, after having in vain tried a thousand means to bring him on; his malady I am inclined to think was owing to a coup de soleil.

Tuesday, 7th July.

The caravan commenced its march at a quarter before five o'clock in the morning, in a N. E. direction, over a sandy soil, which was very unequal and woody.

At eleven o'clock we arrived at a place called Abouaarouk, where we halted near a miserable well of bitter stinking water.

The preceding day I had ordered eight great pitchers to be filled with the excellent water of El Wadi. When they unloaded the camels I perceived that only four full ones remained, and the four others were empty. I immediately asked the chief of the caravan who was with me, when and where I should be able to meet with good water. He replied not before we arrived at El Arisch, that is to say four days journey from thence; I instantly recollected the accident of the 4th of August 1805, which happened in the Sahara or Desert of Morocco; and finding myself again in the middle of a desert without a sufficient quantity of water, I could not restrain my indignation, and drew my sword against my servants. On seeing me thus irritated all the travellers, and even the Scheik of the caravan, threw themselves upon the ground; this sight disarmed my wrath, but such was my agitation that in the act of returning my sabre into its scabbard, I thrust the blade into the upper part of my left thigh, to the depth of nine lines.

The instant that I felt the wound I put the sabre with more care into the scabbard, and went into my tent, where I found myself inundated with a torrent of blood which seemed arterial. I ordered my medicine chest to be brought immediately, and after suffering the blood to discharge itself from the vessels, I washed the part with cold water, then opening the lips of the wound, I poured in some catholic balsam, and put a large piece of lint dipped in the same over it; after which I formed three fillets into a bandage which reached round my loins, to secure the plaster against any accident. I went to bed in order to be tranquil, and observed a suitable regimen. The caravan halted until the following day to give me time to repose. On that day, which seemed destined to be entirely unlucky, one of my finest camels died.

Wednesday, 8th July.

Having slept tolerably well, and my wound not being very painful, I mounted my horse a little after four o'clock in the morning, and taking every necessary precaution, proceeded along with the caravan in a N. E. direction.

Five hours afterwards we halted in a place called Aarass. At noon the thermometer marked 42° 7′ of Reaumur in the shade. It was here that I collected a sample of the sand, of which the principal part of the desert of the isthmus of Suez is composed.

At a quarter past two in the afternoon, we set out towards the N. E. and half an hour afterwards, passed a little Oasis, which was deserted, but very agreeable on account of the beauty of the palm trees that covered it.

At five in the evening we passed near several hills of loose sand, which were tolerably high, and almost perpendicular, on the southern side, though composed of a sand extremely fine and moveable; the perpendicular surface formed as it were, slender flutings from top to bottom.

We halted at half-past five in a spot called Barra.

My wound was doing very well, and the scene which occasioned it had at least one good effect; my stock of water was thenceforward respected.

Thursday, 9th July.

The caravan began its march at four in the morning in a N. E. direction, over the same desert.

We halted at a quarter past eight at Catieh, a deserted village, where there are a great many palm trees, and a well of drinkable water, near which the French built a fort that is already destroyed.

We pursued our journey at half-past three in an eastern direction. The nakedness of the sandy soil which we continued to traverse,

was now and then relieved by some groups of palm trees. The caravan halted a little before seven o'clock, at a place called Abouneira, where there is a well.

Friday, 10th July.

We resumed our march towards the east at four o'clock in the morning, over the same soil; at nine we halted for some hours at Djenabel, where there is a well of bad water; similar to that of the other wells in this desert. We there met a caravan from Gaza.

We continued our journey at half-past three in the afternoon, in the same direction; at four o'clock I discovered the Mediterranean sea at a short distance; as also several lakes formed by the sea water, and a great deal of moving sand.

We encamped at seven o'clock at Aboudjelbana.

Saturday, 11th July.

As there were already in the caravan many persons who had no water, and who began to murmur, we set out at two o'clock in the morning, in the same direction; and over the same kind of country as on the preceding days. We halted to breakfast a little after ten o'clock.

Whilst I was taking some moments repose in my tent, several Turks who had no water formed the project of taking possession of mine, which I no longer confided to the care of any one. My tent was open in order to admit a free current of air. The Turks arriving at the door, and seeing me asleep, respected my slumber, and withdrew without touching any thing. I was not informed of this until the next day.

The want of water being felt more and more at every instant, we hastened to resume our journey by one o'clock, directing our course first to the E. N. E. and turning afterwards almost to the N. N. E.

We passed near some natural salt pits, and halted at five o'clock almost upon the shore of the Mediterranean, in a place called Messaoudia, where we found several wells of drinkable water.

Sunday, 12th July.

The caravan directed its march to the east about four o'clock in the morning, keeping along the sea shore, and halted two hours afterwards among the palm trees of El Aarisch, at a short distance from the village.

El Aarisch is an alcassaba similar to those of Morocco, except that the castle notwithstanding the disadvantage of its position has been put into good condition by the French, and furnished with octagonal towers for artillery. It is defended by twelve pieces of cannon. The alcassaba is surrounded by several houses, which I was informed contained two hundred inhabitants. There are some wells, palm trees, and kitchen-gardens.

My wound was still doing very well, and promised fair to heal without suppuration.

The thermometer placed in the sun at half-past twelve stood at 53° 7′ of Reaumur, which proved the temperature had risen to two thirds of the heat of boiling water; at noon in the shade it had stood at 43° 5′.

There are computed to be two thousand inhabitants in the district of El Aarisch.

Monday, 13th July.

We were upon our march by two o'clock in the morning, still directing our course towards the east. We soon discovered some vegetable earth and uncultivated land, with herds of cows, and other beasts; although the soil was in general very sandy. After seven hours march we rested at a short distance from a hermitage,

where reverence is paid to the tomb of a saint called Scheik Zouail. There is some water, and several villages or douars are to be seen around, with plantations of palm trees. Some of the inhabitants came to meet us, with some water-melons which they brought with them to dispose of.

We resumed our journey in the same direction at half-past eleven, and quitting the great road traversed some hills to the S. E.; the soil which, composed of vegetable earth and sand, was under cultivation; there were also some herds of cattle. I remarked some fields completely burrowed with holes made by the rats, as I was informed by the people of the country, but I rather imagine they were the work of the djerboas.

Turning afterward to the N. E. and N. we descended into the plain, and our tents were pitched at Khanyounes a little after five in the evening.

It is generally reckoned four hours march from Scheik Zouail, to Khanyounes, in a straight line.

Khanyounes is a town surrounded with walls and gardens, in a good situation, at a short distance from the sea, and is the first inhabited place upon entering Syria on the south side.

Tuesday, 14th July.

The caravan set out at four o'clock in the morning, proceeding generally to the N. E. over lands sometimes waste and sometimes cultivated. About seven we crossed a torrent called El Wadi Gaza, which was then dry, and an hour afterwards we entered Gaza, having happily completed the passage of the Desert.

Gaza is a considerable town advantageously situated upon an eminence, and surrounded with a great number of gardens. It is supposed to contain nearly five thousand inhabitants. The streets are very narrow, and the houses, most of which have gardens, are almost all without windows. *El Seray* or the governor's mansion,

appears to be considerable, as also the garden that belongs to it. *El Mehkemè*, or The Tribunal, which is also the residence of the Kadi, is a vast edifice. The country abounds in calcareous stone or coarse marble, of the finest white colour, of which all the principal edifices in Gaza are built.

This town contains many mosques, the largest of which is an ancient Greek church, of a fine appearance, to which the Turks have added several buildings, but they are in a bad taste, and do not harmonize with the rest.

The markets are well supplied, and the provisions are cheap. There are several shops for other merchandise, but they do not present a very favourable idea of the commerce of the town.

The water is procured from wells; it is both good and clear. The bread is generally bad, but there is some good to be had; the meat, fowls, herbs, and vegetables, are of an excellent quality.

There are a great many horses, but they appeared to me to be of an inferior breed; the mules on the contrary, which are very numerous, seem to have the advantage of them.

The inhabitants are a mixture of Arabs and Turks; and as this town is upon the frontier of the Desert, there are to be seen Arabs from all the Arabias, Egypt, Syria, Fellahs, Bedouins, &c. and those of each nation wearing their particular costume.

I very rarely saw any women at Gaza; they are much more reserved than in Egypt or Arabia; yet the venereal disease is common in the country. Several persons addressed themselves to me to know if I had any remedy for this cruel malady.

This town is governed by a Turkish Aga, whose authority extends to Khanyounes and other places. He is under the controul of the aga of Jaffa, who is himself subservient to the pacha of St. Jean D'Acre.

The governor, at the period of my journey, was a Turk of a tall stature, named *Moustaphá Aga*; he bore a good character. I received a thousand civilities from him; he gave me an excellent lodging, ordered his servants to furnish me with every thing that I wanted,

or could wish, and sent me three great repasts every day. This aga had under his command a number of Turkish soldiers, and more than a thousand Mogrebins.

The climate of Gaza is hot; I generally observed that the thermometer placed in the shade stood at 37° 7′ at noon. The sea is half a league distant from the town, Jerusalem two long days' journey, and Jaffa one and a half.

I stopped several days at Gaza to complete the healing of my wound; it had closed up, when on Sunday the 19th of July at half-past five in the morning, I left Gaza without the caravan, and after having made a thousand turnings among the gardens and olive grounds, during an hour and a half, I found myself in the open country, and directed my course towards the E. N. E.

At eight o'clock in the morning, after having passed over a small bridge, I stopped at a village to breakfast. I set out half an hour afterwards, changing my course in a direction sometimes N. E. and sometimes N. At ten I passed through a village, and at half-past one in the afternoon I halted at Zedoud, a village somewhat larger than the former.

All the villages upon this route are situated upon heights. The houses are extremely low, covered with thatch, and surrounded with plantations, and very fine kitchen gardens.

How strange did this manner of travelling appear to me! Accustomed as I had been for so long a time to traverse the deserts with large caravans, the sensations I felt this day were inexpressible; attended only by three servants, a slave, three camels, two mules, my horse, and a single Turkish soldier who served as escort, I at length found myself in a cultivated country. I passed at intervals through villages, and inhabited hamlets; my eyes could now repose with delight upon varied plantations; and I now met at every moment human beings, on foot and on horseback; almost all of them were well dressed: I felt as if I were in Europe; but great God! what bitterness did some ideas mix with these agreeable sensations; I will own it, because I felt it. Upon entering those countries

circumscribed by individual property, the heart of man is contracted and oppressed. I cannot turn my eyes, or move a step, without being stopped by a hedge, which seems to say to me "Halt there, do not pass these bounds." Doubtless, society is a great good; doubtless the greatest blessing of man is to live under a well-organized government, which by the wise employment of the public strength ensures to each individual the peaceable enjoyment of his property; but it appears to me that *all which we gain in safety and tranquillity, we lose in energy*....

The country which I traversed this day is composed of hills, covered with olive trees and plantations of tobacco, the flower of which was in full blow.

Monday, 20th July

I set out at half-past one in the morning towards the N. N. E. and N. E. and shortly afterwards met a caravan loaded with soap and tobacco, going from Nablons to Cairo.

A little before five I passed Yebni, a village more considerable than those I had seen the day before. I perceived a great many women, some of whom were very pretty; they all had their faces uncovered; I enquired if they were Christians, they answered they were Mussulmans, and that the Fellahis or countrywomen of this district did not cover their faces.

Proceeding from thence I passed among some wooded mountains, where I stopped an hour and a half to breakfast; then turning to the N. W. I entered at ten o'clock the town of Jaffa.

All the country of Palestine or the Promised Land which I saw from Khanyounes to Jaffa is beautiful. It is composed of round undulating hills of a rich soil, similar to the slime of the Nile, and is covered with the richest and finest vegetation, but there is not a single river in all the district, there is not even a spring; all the torrents I crossed were dry, and the inhabitants have no other water

to drink than that which they collect in the rainy season, nor any other means of irrigation than rain water, and that of the wells, which indeed is very good. Such was the cause of the frequent famines which are recorded in history to have happened in this country. A territory in which there is no spring and no river to bring to it the waters of other countries, and whose subsistence depends absolutely upon the local rains, is necessarily exposed to a scarcity, when this blessing from heaven fails, or is insufficient.

It is worthy of remark that all the inhabited places which I have seen in Arabia, are situated in valleys or hollows; and on the contrary, all the towns and villages in Palestine, are built upon hills or heights. This difference may be attributed to the scarcity of the rains in Arabia, and their abundance in Palestine.

In Syria the traveller perceives at stated distances on the road small reservoirs or large vases, filled with water, having beside it a pot for the use of the passengers when thirsty. These monuments are owing to pious foundations, in favour of travellers, but the greater part are falling into ruins, and piety no longer interferes for their preservation. Game abounds in Palestine; partridges are found in large coveys so fat and heavy, that no other weapon than a stick is requisite to take them. But at the same time we meet with a frightful number of lizards, different kinds of serpents, vipers, scorpions, and other venomous insects. One of my servants was bitten in the finger, but as he could not tell me by what reptile, I could not consequently apply the proper remedy. Seeing however that the case was urgent, and that the inflammation of the hand increased rapidly, I had recourse to the general remedy, and applied fire to the wounded part.

The multitude of flies of every species in this country is such that the camels, mules, and horses, become almost mad, and roll themselves upon the ground, and among the bushes to get rid of them.

But what shall I say of the ants? Let the reader imagine an immense ant-hill extending over the earth for three days journey, and he will have an idea of what I have absolutely seen. The

road is a continued ant-hill, entirely covered with the eggs and remains of these little animals, upon which are seen myriads of ants running in all directions, to complete their daily labours.

Among the different villages which I had seen on the preceding day at a short distance from the road, I must not forget to mention *Askalan*, the birth-place of the celebrated Herod.

Being rather uneasy respecting the state of my wound, I thought it would be necessary to rest on Tuesday the 21st; but I was soon calmed upon this subject, for the incrustation having detached itself, I found a new epidermis well formed, and I resolved to continue my route to Jerusalem the next day, being much chagrined at having already lost so much time.

I therefore left Jaffa on Wednesday the 22d July, at two o'clock in the afternoon, directing my course to the S. E., and to the S. S. E. At three o'clock I passed the village called Nazour, and leaving several others upon the right and left, I arrived at Ramlé at five in the evening.

I was mounted on horseback, and my servants and a guide upon mules. I perceived plainly that our march was much quicker than that of the caravans, for we travelled I believe a league an hour.

The country we had traversed consisted of small connected hills, covered with olive trees, plantations of tobacco, &c.

Ramlé, which is called by the Christians Rama, is a town that contains about two thousand families. The great mosque is an ancient Greek church, the tower of which is very lofty, fine, and in good preservation.

I was lodged in a pretty mosque, near which is the tomb of Aayoub Bey, a Mamelouk who fled from Egypt upon the arrival of the French, and who died here. The tomb is of beautiful white marble, with basso relievos, and inscriptions; the latter are gilt. The Turkish Aga, who came to pay me a visit, appeared to be an excellent man.

I continued my journey at nine o'clock the same evening. In traversing the town I found a great many of the inhabitants, men as

well as women, assembled in an open place, illuminated by a number of lights and fires, dancing and singing to the sound of instruments. This assemblage of both sexes in a Mussulman town surprized me exceedingly.

Upon leaving the town I entered among the mountains, when I was obliged to climb steep rocks, over which no road had been formed. On arriving upon the heights about half-past two in the morning, we found ourselves enveloped in clouds and fogs, which, with the light of the moon, displaying the frightful precipices that surrounded, formed an imposing and magnificent picture.

Preceded by my guide, and followed by my servants at some distance, I walked absorbed in the contemplation of this fine spectacle, when on a sudden two old men presented themselves and stopped the guide. Their abrupt appearance produced upon me an effect which I cannot describe. My guide, who knew them, told them immediately that we were Mussulmans; the old men replied, "No, they are Christians." My guide raising his voice, repeated "they are all Mussulmans;" upon which one of them advanced, and seizing my horse's bridle, said, "Thou art a Christian;" the guide and servants cried out "He is a Mussulman, he is a faithful believer." I knew not what to do, for I was ignorant of their intention, and their conduct appeared to me very extravagant. The first old man resumed the conversation, and said, "By God, thou art a Christian;" I replied, "Man, I am a Mussulman, I am the Scherif Abbassi; I have just performed my pilgrimage to Mecca." He then asked me my faith, which I repeated to satisfy him; after which they suffered us to continue our journey. But why should this old man so obstinately persist that I was a Christian, without having seen my face or heard my voice? It was because I wore a blue bournous, and in this country that colour is particularly worn by the Christian inhabitants. But why this attack in such a place at so unseasonable an hour? It was because the Christians and Jews who go to Jerusalem, pay at this place a tribute of fifteen piastres each; which is received for the Sultan of Constantinople.

These old men farmed this tribute, and as this place, from which the village is at no great distance, is the only defile in the mountains by which travellers can pass, they are perpetually on the look-out to prevent any Christian or Jew eluding payment of the duty. Having once solved the enigma, we had matter for laughter during the rest of the night, on this burlesque scene and the sudden appearance of the old men.

We arrived at four in the morning at Kàriet-el-Aneb, a little town upon the declivity of the mountains, surrounded with an infinite number of vines; and after having taken half an hour's repose, pursued our route along some steep and dangerous declivities. On arriving in the bottom of the valley, we were again forced to climb other mountains higher than the former, from the summits of which is seen the holy city of Jerusalem; which I entered at three quarters past seven in the morning of Thursday the 23d of July 1807.

The difficulty of the road had prevented us from travelling more than two miles an hour.

The lodging assigned to me was the mosque of a saint named *Sidi Abdelkader*, situated at the side of the Haram or Mussulman temple. I went to bed and slept till three in the afternoon, after which I was conducted to the Temple.

CHAP. XVI.

EL HARAM, OR MUSSULMAN TEMPLE ON THE SITE OF THE ANCIENT TEMPLE OF SOLOMON. — THE COURT. — EL AKSA. — EL SAHHARA ALLAH. — THE TRIBUNAL OF DAVID. — THE COBBAS. — THE THRONE OF SOLOMON. — OTHER MOSQUES OF THE TEMPLE.

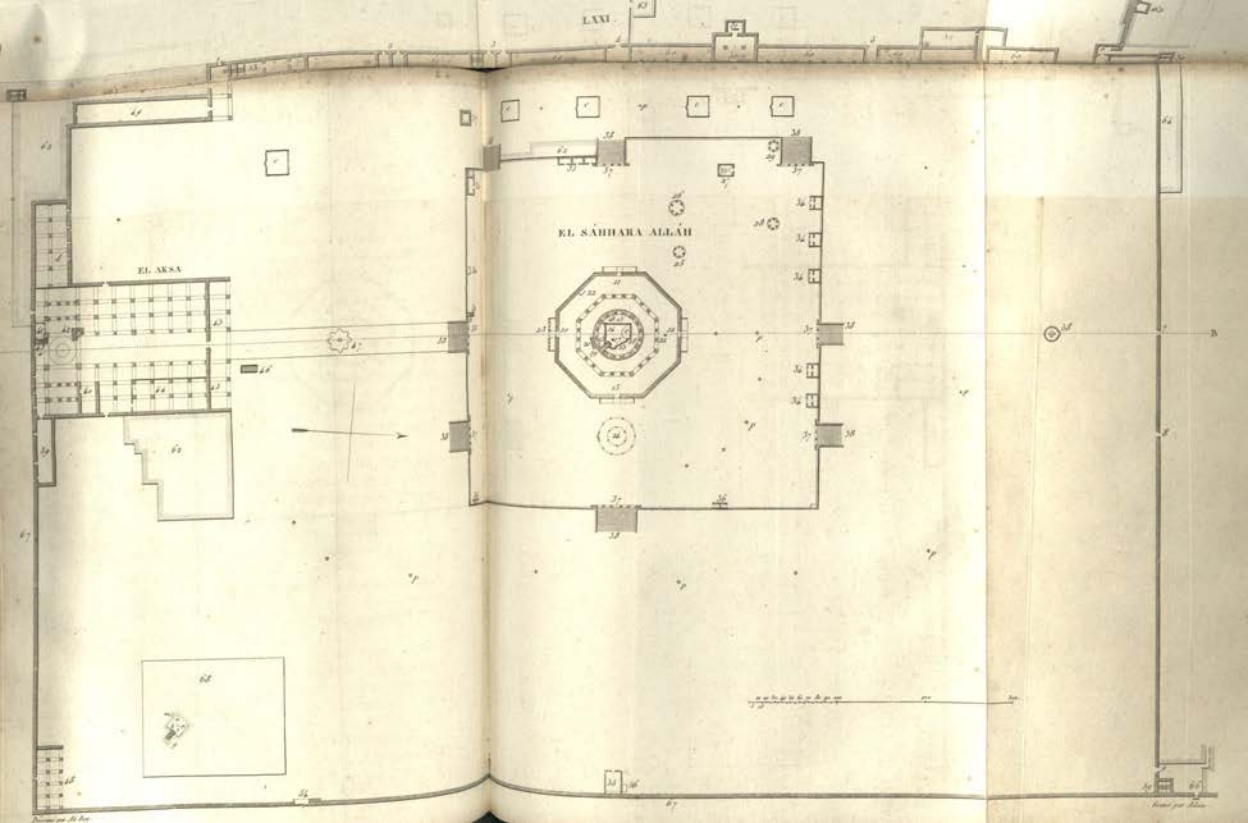
As no detailed description has been hitherto given of the Mussulman Temple at Jerusalem, because the Mussulmen are generally not prepared for such a task, and the Christians are not permitted to enter it, I shall now endeavour to give some idea of this magnificent monument of architecture, which ought to interest the learned, whether followers of Moses, or Jesus Christ, or of Mouhhammed *.

As a constant friend to truth, I ought to premise, that I had only time to make five visits to the Temple; these however long, and so well employed, that I can certify the accuracy of my descriptions and drawings, without, however, laying claim to geometrical precision in all the details.

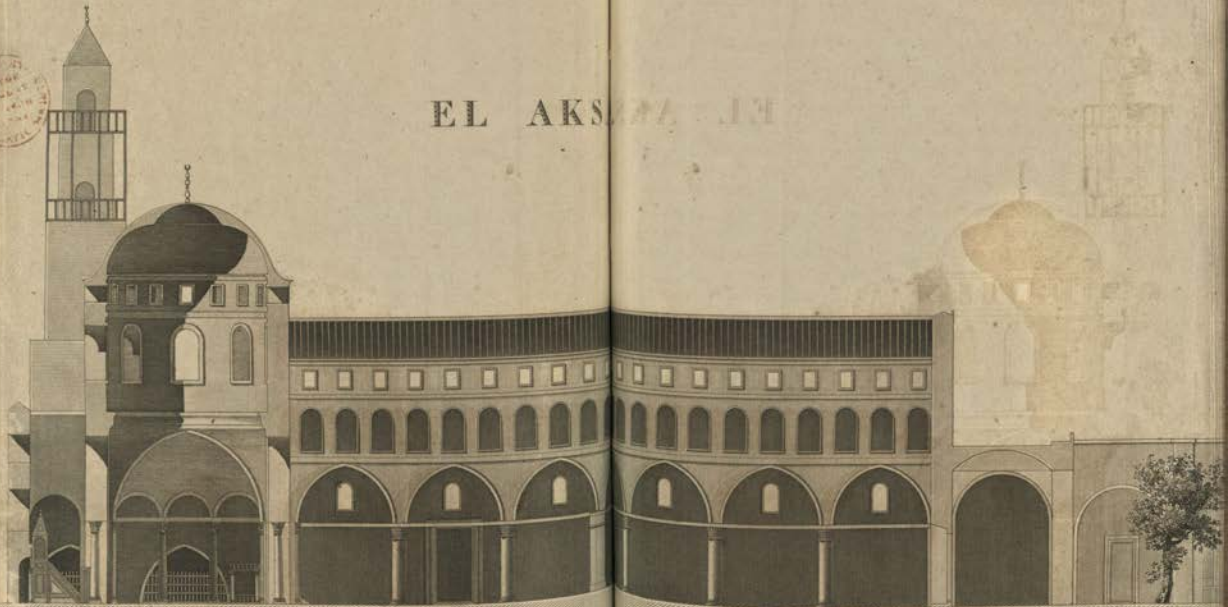
El Haram, or The Temple, called also *Beit el Mok'ddes e Scherif*, or the principal holy house in Jerusalem, is an union of several buildings erected at different periods of Islamism, which bear upon them demonstrative proofs of the prevailing taste of the various ages when they were severally constructed. They form however a very harmonious whole.

It is not precisely one mosque, but a group of mosques; its name in Arabic (El Haràm,) strictly signifies a Temple or place consecrated by the peculiar presence of the Divinity; the profane and the infidels are forbidden to enter it. The Mussulman religion acknowledges but two temples, that of Mecca, and that of Jerusalem; both are named El Haràm; both are equally prohibited by

* See Plates LXXI. and LXXII.


EL AKSA
EL SÂHHARA ALLÂH

EL AKS



the law to Christians, Jews, and every other person who is not a Mussulman. The mosques in Arabic are named *El Djammàa*, or the place of assembly; they are respectable places it is true, but they are not consecrated by the especial presence of the Divinity. Entrance into them is not prohibited to infidels by any canonical precept; the people, however, do not like to see strangers in them, nor can the latter enter them except by virtue of an order from a a public authority; for even at Constantinople Christians enter the mosque of St. Sophia, and the other mosques, when they are bearers of a firman granted by the government. But no Mussulman governor dare permit an infidel to pass into the territory of Mecca, or into the temple of Jerusalem. A permission of this kind would be looked upon as a horrid sacrilege; it would not be respected by the people, and the infidel would become the victim of his imprudent boldness.

This edifice forms the south-east corner of the city of Jerusalem, and occupies the scite on which formerly stood the temple of Solomon.

The Mussulman history assigns to the ancient Temple of the Jews, a length of 750 *Pik Stambouli*, or cubits of Constantinople; and a breadth of 450; that is to say, 1563 feet 3 inches (French measure) in length, and 938 feet 3 inches in breadth. The new Temple is composed of a large court or enclosed square, the length of which is 1369 feet, and the breadth 845.

The Temple may be entered by nine gates, of which the following are the names and positions:

Beb el Mogarba,
—— e Sensela,
—— el Kataninn, } to the west.
—— el Hhadià,
—— el Bessìri,
—— el Guanìme, at the north-west angle.
—— el Aatìmm,
—— el Hhouàta, } to the north.
—— es Sabàt,

The gates Sensela and Kataninn have each two arches.

The east and south sides have no gates, and are shut in by walls of the city, which rise outside on the brink of the precipices of the torrent of Cedron to the east, and upon the edge of a ravine, which separates Mount Sion to the south.

The principal part of the temple is composed of two piles of magnificent buildings, which may be regarded as two distinct temples by their respective situation; but they form together one symmetrical and consistent whole. The one is called El Aksa, and the other El Sàhhara.

El Aksa.

El Aksa is composed of seven naves, supported by pillars and columns: at the head of the centre nave is a fine cupola. Two other naves branch off right and left, at right angles with the principal body of the edifice.

Before this principal body is a portico of seven arches in front, and one in depth, supported by square pillars. The central arch, which corresponds with the centre of the edifice, has also incrusted columns, adherent to the pillars.

The great central nave of the Aksa is about 162 feet long, and 32 feet wide. It is supported on each side by seven arches lightly pointed, resting upon cylindrical pillars, in the form of columns, but without any architectural proportion, with foliaged capitals which do not belong to any order. The fourth pillar to the right upon entering is octangular, and enormously thick. It is called the Pillar of Sidi Omar. The cylindrical pillars are more than two feet and a half in diameter, and sixteen feet high, including their bases and irregular capitals. The octagonal pillar, which is without capital, is more than six and a half feet in diameter, and equal with the others in height. The walls rise 13 feet above the tops of the arches, and contain two rows of 21 windows each; those of the upper row may be seen from without, because the central nave is

higher than the six collateral ones; and the lower row may be observed from the inside of the lower naves. The roof is of timber, without being vaulted.

The six collateral naves are placed upon arches, equal to those of the central nave, and supported by square pillars. The two naves nearest to the centre have a flat roof of timber, which is a little more elevated than that of the four naves of the extremities, the roofs of which are composed of square or of carved vaults.

The three naves to the left upon entering the temple, are inclosed by a wall about seven feet high; this is the place destined for the women.

The cupola is supported by four large arches resting upon four square pillars; the different sides of which are increased with handsome columns of brown marble. The cupola is spherical, with two rows of windows, and is ornamented with arabesque paintings and gilding of exquisite beauty. Its diameter is equal to that of the central nave.

Between the cupola and the extreme wall at the nave is a space of about eight feet, upon which the monbar or tribune is placed for the lecture upon Fridays.

In the wall at the end of the nave is the mehreb or niche where the Imam places himself to direct the prayer. This niche is ornamented with a frontispiece inlaid with different pieces of very beautiful marble, the most remarkable of which are six small columns of red and green marble, which decorate the entrance. The collateral naves of the cupola are supported by columns of very fine brown marble of the same sort as those which support the middle arches. The branch which opens to the left at right angles with the bottom of the central nave, is composed of a simple and very low vault. It is said that the Caliph Omar used to pray here. The branch which opens to the right is a similar vault with two naves. The vault of the Caliph Omar may be about 72 feet long, and the other appears to be of the same length; but it was shut by a wooden railing, so that I did not go into it.

Under the cupola, on the right fronting the monbar, is the place appointed for the singers. This choir is of wood, and supported by several small pillars in pairs composed of various kinds of marble.

At the side of the monbar is a niche, the entrance of which is ornamented with wood work. It is called The Place of Christ. It is used as a sacristic, and from thence the Imam issues in great ceremony to say the Friday prayer.

In the last nave upon the left, near the nave of the Caliph Omar, there is a sort of chapel or niche ornamented with marble, which is called *Beb Arràhma*, or The Gate of Mercy.

On the exterier part of the left side of the Aksa, are several ill constructed houses raised against the building; which serve as habitations to those employed about the Haram.

There is in front of the principal gate of the Aksa a causeway 284 feet long, in the middle of which is a fine bason of marble, with a fountain in the form of a shell, which formerly supplied water. At the end of this causeway is a fine staircase, by which the people ascend to the Sahhara, which is the other remarkable building of the Haram.

El Sahhara.

El Sahhara is a temple which by its harmony with El Aksa may be considered as making a part of the same whole; it takes its name from a rock that stands in the centre of the edifice, and is much revered.

The Sahhara is situated on a platform or parallellogrammic plane of about 460 feet in length from north to south, and 399 in width from east to west, elevated 16 feet above the general plane of the Haram. The ascent to it is by eight staircases, two of which are on the southern side, two on the north, one on the east, and three on the west. Almost in the middle of this platform, which is very well paved with marble, rises the magnificent edifice of Sahhara; an octagonal temple, of which the exterior sides are each 61 feet in length.

The entrance to the Sahhara is by four gates, namely,

Beb el Kebla on the south,
—— *el Garb* on the west,
—— *e Djinna* on the north,
—— *Davoud* on the east.

The *Beb el Kebla* has a very fine portico, supported by eight corinthian pillars of marble. The others are surmounted with fine timber work suspended and without any columns. From the centre of the building rises a superb spherical cupola, with two rows of large windows, visible on the outside; it is supported by four large pillars, and twelve magnificent columns placed in a circle.

The central circle is surrounded by two octangular concentric naves, separated from each other by eight pillars, and sixteen columns of the same order and size as those of the centre, and composed of the finest brown marble. The roofs are flat, and the whole is covered with ornaments in the most exquisite taste with mouldings of marble, gold, &c. The capitals of the columns are of the composite order, richly gilt. The columns which form the central circle have attic bases, but the others, which are between the octangular naves, are cut at the lower part, without having even the listel or fillet, which ought to terminate the shaft; and instead of a base, are placed upon a cube of white marble. Their proportion seems to be that of the corinthian order, and the shafts are each 16 feet high.

The diameter of the cupola is nearly 47 feet, and its height 93. The total diameter of the edifice is about 159 ½ feet.

The plane of the central circle is raised three feet above the plane of the surrounding naves, and is inclosed by a high and magnificent railing of iron gilt. This central circle incloses the sacred rock called *El-Sahhara-Allah*; it is the principal object of this superb edifice, and generally speaking, of the haram or temple of Jerusalem.

El Hadjera el Sahhara, or The Rock of Sahhara, rises from the earth upon a mean diameter of 33 feet, in form resembling the segment of a sphere. The surface is unequal, rugged, and in its natural shape.

Towards the north side there is a hollow, which tradition relates to have been formed by the Christians, who wanted to carry away that part of the rock which is wanting; but which then became invisible to the eyes of the infidels. The faithful believers afterwards found this part divided in two pieces, which are now in other parts of the Haram, and of which I shall treat hereafter.

The Mussulman believes that the Sahhara Allah is the place of all others, except El Kaaba or the House of God at Mecca, where the prayers of men are most agreeable to the divinity. It is on this account that all the prophets since the creation of the world to the time of the prophet Mouhhammed, have come hither to pray; and even now the prophets and angels come hither in invisible troops to make their prayers on the rock, exclusive of the ordinary guard of 70,000 angels, who perpetually surround it, and who are relieved every day.

On the night when the prophet Mouhhammed was carried away from Mecca by the angel Gabriel, and transported in a moment through the air to Jerusalem, upon the mare called El Borak, which has the head and neck of a fine woman; as also a crown and wings; the prophet, after leaving El Borak at the gate of the temple, came to offer up his prayer upon El Sahhara, with the other prophets and angels, who having saluted him respectfully, yielded to him the place of honour.

At the moment when the prophet stood upon El Sahhara, the rock, sensible of the happiness of bearing the holy burden, depressed itself, and, becoming like soft wax, received the print of his sacred foot upon the upper part towards the south-west border. This print is now covered with a large sort of cage of gilt metal wire, worked in such a manner that the print cannot be seen on account of the darkness within, but it may be touched with the hand, through a hole made on purpose. The believers, after having touched the print, proceed to sanctify themselves by passing the hand over the face and beard. In the interior of the rock is a cave, into which they descend by a staircase on the south-east side. There is

a room forming an irregular square of about eighteen feet surface, and eight feet high in the middle. The roof is a natural irregular vault. In descending the staircase, there is upon the right at the bottom a little tablet of marble, bearing the name of *El Makam Souliman*, or The Place of Solomon. A similar one upon the left is named *El Makam Davoud*, or The Place of David. A cavity or niche on the south-west side of rock is called *El Makam Ibrahim*, or The Place of Abraham. A similar circular concave step at the north-west angle is named *El Makam Djibrila*, or The Place of Gabriel; and a sort of table of stone at the north-east angle is called *El Makam el Hodèr*, or The Place of Elias.

In the roof of the room, exactly in the middle, there is an aperture almost cylindrical through the whole thickness of the rock, about three feet in diameter. It is called The Place of the Prophet.

The rock is surrounded by a wooden fence, about a leaning height; and above, at an elevation of five or six feet, is a canopy of red and green silk, in alternate stripes, suspended over the whole breadth of the rock by pillars and columns.

From what I could discover, particularly in the inside of the cave, the rock seemed to be composed of a reddish white marble.

Near this place, on the north-side, may be discovered in the pavement a piece of very fine waved green marble about fifteen inches square, fastened down by four or five gilt nails. This, they say, is the door of paradise. Several holes in the marble indicate it to have been fastened formerly by a greater number of nails, which are supposed to have been pulled out by the devil, when he wished to enter paradise, and was prevented by not being able to pull out the nails which remain.

The Sahhara has a wooden tribune for the singers, which is supported by several small columns.

I observed a koran there, the leaves of which are four feet long, and more than two feet and a half broad. Tradition reports that

this koran belonged to the Caliph Omar, but I saw a similar one in the grand mosque of Cairo called Azahar, and another at Mecca; to all of which the same origin is ascribed. The outside of the Sahara is incrusted with different kinds of marble to half its height. The remainder is covered with little bricks, or squares of different colours, which are very pretty. The windows are furnished with fine painted glass, forming arabesques. There are five large windows in each side of the octagon.

The Sahhara is the place of prayer for the individuals of the Haniffe rite, which is followed by the Turks. The Hanbeli and Maleki rites have other places assigned to them, which will be pointed out hereafter.

Outside the edifice of the Sahhara, at three or four paces distance toward the east, and facing the gate Beb Davoud, is a very fine oratory: It is composed of an undecangular roof, supported by 11 antique columns, formed of a calcareous stone of a reddish grey colour, which is most precious. In the centre of the oratory is a superb little cupola, supported by six columns in a circle, equal in every respect to the former. I consider these columns, as also those of the Sahhara, as the remains of the ancient temple of Solomon. There is in the oratory a niche between two columns, where prayers are said: it is a place particularly revered, because tradition reports it to have been El Mekkemé Davoud, or The Tribunal of David.

Towards the north-west of the Sahhara, and three or four paces distant from it, is another small oratory, composed of six columns, which support a cupola called *Cobba Djibrila*, or of Gabriel. There is one larger to the west of this, supported by eight columns called *Cobbat em Mearasch*, or *Cobbat en Nebi*, that is to say, of the Prophet. To the north-west of this last, is seen the Cobba Behhinnbehhinn, a small square house which encloses one of the two pieces of the rock of Sahhara, cut by the Christians; and rendered invisible to their eyes. At a short distance to the north of the

cobba of Gabriel, is another small cupola supported by six columns, named Cobbat el Arouaah, or of the Spirit; and on an angle which fronts the north-west staircase is another cupola with six columns, to which they have given the name of *Cobbat el Hhoder*, or of Elias.

Near the south-west angle of the elevated platform of the Sahhara is an edifice consisting of three or four rooms, which serves as a store-house to keep the oil for the lamps of the Haram.

Between this store-house and the principal staircase of the Sahhara that comes from the Aksa, is *El Monbar*, or the tribune for the preacher during the days of Easter. This monument is interesting, in consequence of the great number of small antique columns which adorn it.

Between the monbar and the principal staircase, is a niche in which the Imam places himself to direct the prayers during the days of Easter; and between the monbar and the store-house, is a small roof supported by two little columns, called the *Place of Mary*.

Upon the western side of the platform of the Sahhara are two small rooms, where the two most learned doctors of law sit to hold public consultations.

Upon the northern side are five small houses, which have each a portico of three very little arches. They serve as a dwelling for the poor students, who lead there a very retired life, being continually occupied in reading and meditating.

Upon the eastern side are some water-closets, and along the remainder of the platform are the brims of several cisterns.

I have already remarked that there are eight staircases, which lead to the platform of the Sahhara. The upper part of each of the two staircases on the south side, is crowned with an isolated frontispiece of four arches, resting upon pillars and columns. The frontispiece of the eastern staircase is supported by five arches. The two staircases upon the northern side are crowned with three arches each. Two of those upon the western side have four arches each:

and the third upon the same side, which is near the oil magazine, has no ornament.

They believe that the frontispiece composed of four arches, which crowns the principal staircase leading from the aksa, is the place where *El Mizan*, or the eternal balance is situated invisibly, in which they think the good and bad actions of men will be weighed at the day of judgment.

The whole of the platform of the Sahhara is surrounded with a small balustrade.

On the exterior of the north and west sides, there are several small houses contiguous to the platform. They serve for habitations to those employed about the temple.

Other Buildings of the Temple.

On the eastern side of the great court of the temple, is a hall built against the middle of the city wall, which serves to enclose it. It is about 21 feet long and 14 feet wide. The bottom is covered with several cloths of different colours. It is reported that the *throne of Solomon* was erected in this place.

Upon the outside of the southern wall of this hall, is a small frontispiece of marble which bears the name of *Beb-arrahma*, or The Gate of Mercy.

Following the eastern wall to the south of the throne of Solomon we come to a narrow staircase adhering to the wall, which leads to a sort of window cut through at a certain height. There is at this spot a piece of a column reclining upon its side, and partly overhanging the deep precipice of the torrent Cedron, in front of the Djebel Tor, or Mount Olivet. It is thought that here the invisible bridge called El Serat is placed, which is much sharper than the blade of a sword, and which the faithful believers will pass over with the rapidity of lightning to enter paradise; but the infidels who attempt to cross it, will fall down into the bottomless abyss of hell, which is under-

neath the bridge. There is at this place another small frontispiece, or rather a niche dedicated to prayer.

The south-east angle of the great court of the temple is occupied by a mosque, composed of two rows of seven arches each, placed upon square pillars: this was formerly the place of prayer for the individuals of the Hanbeli rite.

At a short distance from the platform of the Sahhara towards the north is a small round chapel, surmounted by a cupola; in which is the other piece of the rock of Sahhara, cut by the Christians.

On the exterior of the northern side of the temple is situated El Seràïa, or the palace of the governor of Jerusalem, built against the wall of the temple, and having windows looking into the grand court.

On the western side of this court, near the north-west angle, there is a mosque of one nave, which is the place of prayer for the Mogrebins, or western Mussulmen. It is composed of a single pointed vault, about fifteen feet wide and thirty long.

Towards the south is seen a long line of arches upon square pillars; and above the arches are some habitations and galleries, in ancient times occupied by the schools of Jerusalem, but now entirely forsaken.

There is another mosque under these galleries, composed of square or curved vaults placed round two large central pillars. This is at the present day the place of prayer for the individuals of the rite Hanbeli, and as there were none at Jerusalem during my stay, the Imaum and Muedden found themselves alone at the canonical prayers of each day.

In a chapel in the inside of this mosque is the tomb of a Saint called Sidi Mohamed el Hhalili, which is much revered. Continuing along the west side of the court also, we come to an apartment under lock and key, in which is a staircase that leads to a subterraneous vault, about fifteen feet square. It was at this place that the prophet alighted from El Borak, having come from Mecca in a

single night. There is still an iron ring fixed in the wall, to which the prophet tied the celestial mare before he entered the temple to pray with the angels and the prophets.

This spot, which is at present under ground, was formerly one of the gates of the temple; for the upper part of a magnificent portal is still to be seen; the superior portion of which consists of a single stone 20 feet long. It is thought also, that the roof of the vault is one entire stone, but I perceived very plainly the joints which compose it.

On the exterior of this same side of the court of the temple, is *El Mehkemé*, or the tribunal of justice; between the mosque of the Hanbeli rite and the apartment of El Borak.

Towards the southern extremity of the western side of the court is a mosque, parallel and equal in length to the aksa; but as it is composed of a single nave or very low vault, it rather resembles a long magazine. It is the place of prayer for the individuals of the *Maleki* rite. Although the Hhaneffi rite has El Sahhara for a place of prayer, the Schaffi rite El Aksa, and the other two rites the places just mentioned; yet the greatest number of individuals of all of them, utter their prayers in El Aksa, where also is performed the preaching and the general prayer on Fridays.

In the intermediary space between the west side of the court El Sahhara and El Aksa, there are several square platforms, two or three feet higher than the plane of the court, finely paved with marble, serving as oratories; each has a niche for the Imaum who directs the prayer.

There is a square chapel named *Cobba Moussa*, or of Moses, at the south-west angle of the great platform of Sahhara.

Between these platforms, and in several other places of the great court of the temple, are cisterns, the margins of which are more or less ornamented with marbles, columns, and cupolas. In these cisterns the rain water is preserved, and is distributed from hence to the public by the water carriers.

It is asserted that the aksa is entirely undermined, and that at a short distance from the principal gate, there is a staircase by which they descend into the subterraneous vaults.

The temple has four towers or minarets; one upon the south-west angle of the great court, a second in the middle of the western side, another upon the north-west angle, and a fourth upon the north-east angle of the same court.

CHAP. XVII.

VISIT TO THE TEMPLE. — JOURNEY TO THE SEPULCHRE OF DAVID AND OTHER TOMBS. — JOURNEY TO THE MOUNT OF OLIVES. — TO THE SEPULCHRE OF ABRAHAM AT HEBRON. — TO THE MANGER OF CHRIST AT BETHLEM. — TO THE SEPULCHRE OF THE VIRGIN. — TO CALVARY, AND TO THE RIB OF CHRIST. — SYNAGOGUE OF THE JEWS. — DESCRIPTION OF JERUSALEM.

WHEN a Mussulman pilgrim arrives at Jerusalem, he begins by visiting the Temple or El Haram, which has just been described; after which he goes to the other holy places in the following order:

After the pilgrim has entered the Temple, he is conducted immediately across the court towards the edifice, called the Throne of Solomon; where he says a prayer before the little frontispiece, called *Beb Arrahma*, or The Gate of Mercy; after which he gives a small sum in alms to a person in waiting. This charity is destined to the Scheik el Haram, or the Chief of the Temple.

From thence the pilgrim goes to the place called *El Sirat;* he mounts the staircase, and says a prayer before the little frontispiece; after which the situation of the miraculous bridge is explained to him, at which time he distributes other alms.

After having traversed the court, he enters El Aska by the lateral gate, and says a prayer by the side of the principal niche; another in the wing of the edifice, called Sidi Omar; and a third opposite the frontispiece called, like the preceding one, Beb Arrahma, or The Gate of Mercy.

The pilgrim then proceeds by the causeway towards El Sahhara, ascends the staircase, and being arrived at the arches, where is El Mizan, or the universal balance, which is invisible as well as the bridge Sirat, he repeats a short prayer. After having observed these first duties, he enters the Sahhara, repeats a prayer near the rock, makes an invocation to the Prophet, and sanctifies himself by touching the print of his sacred foot; he then descends into the

cave of the rock, where he offers up a prayer at the places which bear the names Solomon, David, Abraham, Gabriel, and Elias. Having quitted the Sahhara, he goes to say a prayer at each of the oratories, called the tribunal of David, the cobbas of the Prophet, of Behhinnbehinn, of the Spirit, and of Elias; thus terminates the visit to the temple. It is necessary to present alms at the greatest part of these places in particular.

Nothing can be more inconvenient than to traverse this court in different directions, when going to the several stations of the throne of Solomon, of Sirat, and of Aksa. There is no traced path, and on this side the court is entirely covered with thistles and thorney plants, growing close together, on which account this act of devotion becomes an actual punishment, the pilgrims being obliged to walk barefooted.

After having completed all these ceremonies, and discharged all the alms due to the Temple, on the very day of my arrival at Jerusalem; I was conducted on the next day, Friday, to the sepulchre of David.

Leaving the city by the gate Beb Davoud, or of David, to the S. E. we found at 150 toises distance an edifice, which has the appearance of an ancient Greek Church. Upon entering it we turned to the left and arrived at the sepulchre by a gallery upon the ground floor, enclosed by several doors and railings of iron. The monument is a species of bier covered with fine silk stuffs of different colours, richly embroidered; it occupies all the end wall of the gallery, which is about 13 feet wide.

Having finished my prayers at the Sepulchre of David, I was conducted towards the east, along the outside of the walls of the city, and descending a rapid slope arrived near the only spring which is in the place, called by the Christians the Fountain of Nehemiah. The Mussulmen believe that the water of this spring, by a miracle of divine power, is made to come from the well of Zemzem at Mecca. It is true that my coarse palate found a remarkable difference between these two waters; this seemed to me very

cold, and I had found that at Mecca very warm. The former was sweet and good, the latter briny; the miracle is therefore not perceptible by sense. I then traversed El Wad, or the Torrent of Cedron, from whence crossing several hills to the eastward I went to visit the chapels and sepulchres of several saints and prophets of the first and second order.

I discovered from the top of one of these hills, a part of the Bahar-Lout, which the Christians call the Lake Asphaltites, or the Dead Sea, at the distance of three or four leagues in a straight line. By the help of my glass I perceived two small harbours, and the mountains which conceal the lake to the south-east. I observed also the waves break against the shore, and the agitation of some vessels seemed to announce that it was not entirely dead, as its name indicates. All the country that surrounds it is mountainous.

Being arrived at the summit of the mountain *Djebel Tor*, called by the Christians the Mount of Olives, in which it is asserted there are 72,000 prophets buried, I found there a Christian church in which is a slab of marble, with the print of the foot of Christ upon it. It is said to have been imprinted at the time he ascended into heaven, after his resurrection.

From this mountain, situated east of Jerusalem, there is a bird's eye view of the city, so distinct that the houses may be counted.

I descended the mountain, and being arrived at the bottom of the Torrent of Cedron, I passed by the side of the tomb of Mary; and after having climbed a hill, I entered the city again, by the gate called the Gate of Mary.

The next day, Saturday the 25th July, at sun-rise, I went from Jerusalem to visit the Sepulchre of Abraham. Our road lay between mountains in a S. and S. S. W. direction.

Having arrived at a quarter past seven in the morning near *Beit-el-Ham*, or Bethlehem, I met upon the road a band of Christian shepherds, who were going to Jerusalem, to lay a complaint against the Mussulman shepherds of Hhalil, or Hebron, who had carried off a part of their cattle. They had with them two camels which they had taken

from the Mussulmen as reprisals. The principal shepherd related the affair to one of the most respectable Scheriffs of Jerusalem, who accompanied me; and he explained himself in such energetic terms, that my imagination pictured to itself the quarrels of Abraham's shepherds with those of Lot, the war of the five kings, &c. They still preserve the same character, manners, and customs, as also the same costume, which consists of a shirt of reddish white wool, bound round the waist by a girdle or leathern belt, a black cloth thrown over the shoulders, and a piece of white cloth round the head.

Having taken leave of the shepherds, I continued my route towards the south, having Bethlem upon the left, with Beit Djela upon the right; and in a few minutes beheld the finest spectacle of a meteor which it is possible to imagine.

The sun which was upon our left had risen nearly 30 degrees above the horizon, and was very brilliant, because the atmosphere was perfectly transparent. The moon, approaching to its last quarter, was upon our right, at nearly the same height as the sun, and was as bright and clear as it is possible to see it under similar circumstances. I saw appear under the form of a star, two or three times as large and much more luminous than Jupiter or Venus, in their greatest splendour, a meteor which unfolded to the eastward, a tail which appeared to me to be about two degrees in length. I could not help exclaiming, *Kif hada! kif hada!* "What is that! what is that!" My people, who were also struck with astonishment, cried out, *Minn Allah! Minn Allah!* "From God! from God! Meantime the meteor advanced towards the west, gently waving its tail, in a horizontal direction, at an altitude of nearly 30 degrees, or about that of the sun and moon. In the tail, which afterwards divided into several rays, were united all the colours of the rainbow in its greatest beauty. The meteor having traversed in its peaceful progress about six degrees towards the west, disappeared in half a minute, without explosion, thunder, or any terrible circumstance. I threw myself upon the ground, and prostrated myself before the Creator. All my people followed my example.

I continued my journey towards the south absorbed in meditating on what I had seen. The star of the shepherds, the star of the wise men, occurred to my memory; but I presume that the bituminous saline vapours of the Dead Sea must render the appearance of these meteors rather frequent in this country. I left on my right-hand a hermitage consecrated to Elias, and proceeding a little farther arrived at a handsome alcassaba, half in ruins; by the side of which is a fine spring of excellent water, with a reservoir about fifty paces long and thirty wide; and two others of rather smaller dimensions, a little distance lower.

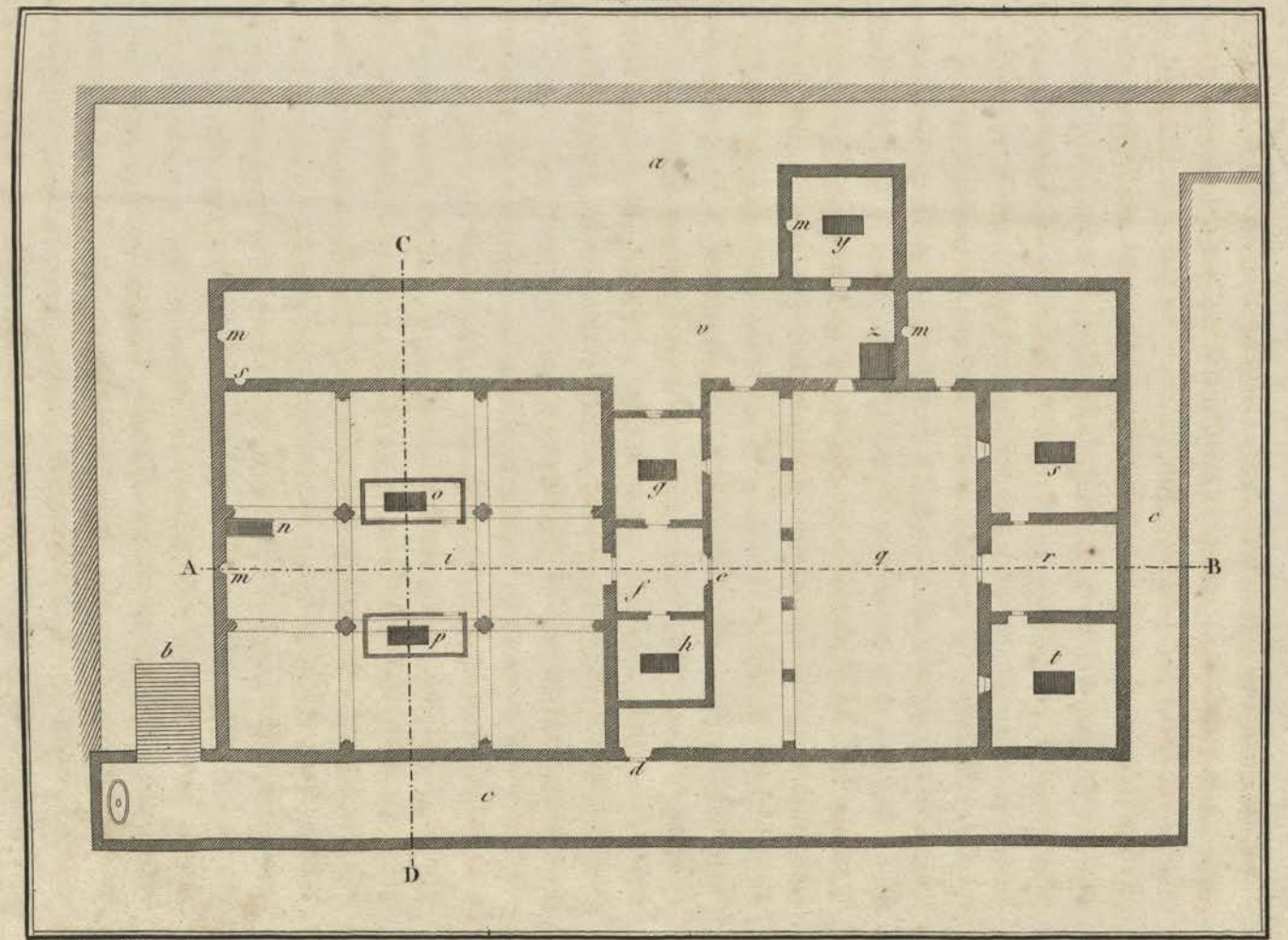
I continued to ascend and descend mountains in which I found several wells of very fine water, but filled with insects; and at noon I arrived at El Hhalil, or Hebron, where I lodged at an inn.

El Hhalil is a town containing about 400 families of Arabs. It is situated upon the slope of a mountain, and has a strong castle. Provisions are abundant, and there is a considerable number of shops. The governor, who is an Arab of the country, has the title of *Hakim*, and Scheik el Beled.

The sepulchres of Abraham and of his family are in a temple that was formerly a Greek church. The ascent to it is by a large and fine staircase that leads to a long gallery, the entrance to which is by a small court.* Towards the left is a portico resting upon square pillars. The vestibule of the Temple contains two rooms; the one to the right contains the sepulchre of Abraham; and the other to the left, that of Sarah. In the body of the church, which is Gothic, between two large pillars on the right, is seen a small house in which is the sepulchre of Isaac, and in a similar one upon the left is that of his wife. This church, which has been converted into a mosque, has a mehereb the tribune for the preacher upon Fridays; and another tribune for the mueddens, or singers.

On the other side of the court is another vestibule, which has also a room on each side. In that upon the left is the sepulchre of Jacob, and in that upon the right, that of his wife.

* See Plates LXXIII. and LXXIV.



Dessiné par Ali Bey.

Gravé par Adam.

Published by Longman, Hurst, Rees, Orme & Brown, London, Nov. 1, 1815.

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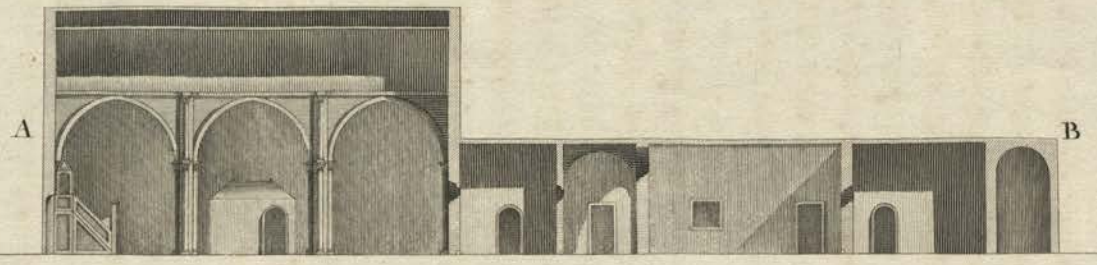

2.

Dessiné par Ali Bey.

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At the extremity of the portico of the Temple upon the right, is a door which leads to a sort of long gallery, that still serves as a mosque; from thence I passed into another room, in which is the sepulchre of Joseph who died in Egypt; and whose ashes were brought hither by the people of Israel. All the sepulchres of the patriarchs are covered with rich carpets of green silk, magnificently embroidered with gold; those of their wives are red, embroidered in like manner. The Sultans of Constantinople furnish these carpets, which are renewed from time to time. I counted nine, one over the other, upon the sepulchre of Abraham. The rooms also which contain the tombs are covered with rich carpets; the entrance to them is guarded by iron gates and wooden doors plated with silver, with bolts and padlocks of the same metal.

There are reckoned more than a hundred persons employed in the service of the Temple, it is consequently easy to imagine how many alms must be made.

The plates referred to will give an idea of this edifice; they are without any scale, because it was impossible for me to measure any part. The size, however, of the sepulchres, may serve nearly as a scale; and I look upon the proportions of the plan and profiles as being tolerably exact.

Having terminated my visit to the sepulchres, I set out for Jerusalem the next day, Sunday the 26th July, a little after day-break. A short distance from Hebron on the right hand I passed a hermitage, consecrated to the prophet Jonas.

I stopped to breakfast near the fine spring of water at the alcassaba already mentioned. I afterwards bent my course towards Bethlem, where I arrived at half-past ten in the morning, and after resting an instant I went straight to the convent of the Christians, where they revere the birth-place of Christ.

This convent, in consequence of its construction and the strength of its walls, resembles a fortress; the only door which serves for entrance is so low, that it is requisite to bend the body nearly double in order to pass in by it. This building contains about twenty monks. The Europeans are Roman Catholics, the remainder

are Greeks and Armenians. Almost the whole of the inhabitants of Bethlem profess the Christian religion. I omitted to state that this city is situated upon a mountain entirely covered with olive trees, and contains about 500 families.

The inhabitants, who continually mistrust the Mussulmen, seeing us arrive with arms and horses, became suspicious, and several among them hasted to run to the door of the convent, which was shut; but being undeceived by our quiet demeanour, they themselves knocked at the door, which after several parleys in a loud tone of voice, and occasional whispers with those within, was at length opened.

I entered into a small dark vestibule, and found there several men, well appointed and armed, who had the appearance of a guard.

All the holy places belonging to the Christians have been so often described, that I intended to have passed them over in silence; however I shall give such an idea of them as may satisfy those who have no other descriptions at hand.

Quitting this vestibule, I entered a superb hall, the roof of which is supported by forty marble columns about fifteen feet high, with bases and capitals of the Corinthian order; but the proportion of the shafts struck me as belonging rather to the Doric.

In this hall is a door upon the left, which communicates with the ward of the Roman monks; a second upon the right leads to that of the Armenians; and a third, which faces, opens to that of the Greeks.

After having waited some time here, a Greek monk opened the door of his ward. I passed into another hall, at the extremity of which, upon the left, a staircase descends to a species of grotto, which is the sacred birth-place of Jesus Christ.

Having reached the grotto, I saw upon the right an almost hemispherical niche in the wall. The monk, my conductor assured me that it was the spot where Christ was born. I perceived on the left a small marble basin which it is said is the manger in which the virgin deposited her son. There is an altar in front of this manger, with a fine picture representing the adoration of the Magian kings,

who came it is said to this very place to offer their homage to the New-born. The manger and the birth-place are enriched with superb ornaments, and a great number of crystal and silver lamps. I saw before the manger a silver lamp in the form of a heart, which incloses the heart of a devout man, whose name (Antonio Camilo de Celis, I believe) is engraved upon it, with a fine Latin inscription, and the date of the year 1700. There is an endowment to keep this lamp perpetually burning. The grotto is of the form of a parallellogram.

Upon leaving the grotto, the Greek conducted me to his church, which is situated over the grotto. It has nothing remarkable except a superb crystal lustre, with four branches.

I complimented the Greek on the distinction enjoyed by those of his sect in being depositaries of so precious a treasure as the sacred birth-place of Jesus Christ, to the exclusion of the Roman Catholics and the Armenians; he answered me, "You see that we are the "most ancient, and the others - - - -". Here he stopped, and finished the expression of his thought by a gesture of contempt. It is thus that discord reigns even among those societies, which every physical and moral consideration ought most closely to unite.

Having thanked this holy personage for his complaisance, and left with him proofs of my gratitude, I quitted the convent and resumed the way to Jerusalem, where I arrived at half-past twelve the same day.

The next day, Monday the 27th, I went to visit the sepulchre of the Virgin Mary, the mother of Christ.

Almost at the bottom of the Torrent of Cedron there is a descent into a grotto by a handsome staircase; about half way down which, upon the right, are the sepulchres of Joachim and Ann; and in another cavity upon the left, that of Joseph the husband of Mary.

At the bottom of the staircase, upon the right, is a Greek church; in the Sanctum Sanctorum of which, is the sepulchre of the Virgin. There is an altar upon every sepulchre, but without the least ornament. I heard an harmonious choir of monks in the church,

who sung whilst the officiating priest, habited in his sacred costume, remained in the sanctuary.

When I had left the Temple, I asked the Greek monk who accompanied me, if there were not some Latin or European Monks amongst their number; the Greek, full of holy zeal, answered "There were some formerly, but they were driven away. The "Europeans are not good." I retired much edified by the charitable answer of this holy personage, and went to visit the tombs of a great number of saints, held in more or less veneration.

I went in the afternoon to the tomb of Christ, but the door of the convent, which is only open upon stated days, was then locked according to custom by the Turks on the outside, and by the monks within.

Through the grating of the door I had some conversation with a Spanish monk, a native of Ocana, whose name was Ramirez d' Arellano; he was of a lively disposition, and after a few jokes told me to address myself to the procurator-general, who was also a Spaniard, in order to obtain permission to have the door opened.

We went to see the procurator-general, who lived in another convent; he was sick, but his lieutenant received us in a very obliging manner. Our conversation being interrupted by the arrival of the governor and the kadi of the city, I withdrew after having obtained permission to enter the sepulchre of Christ the next day.

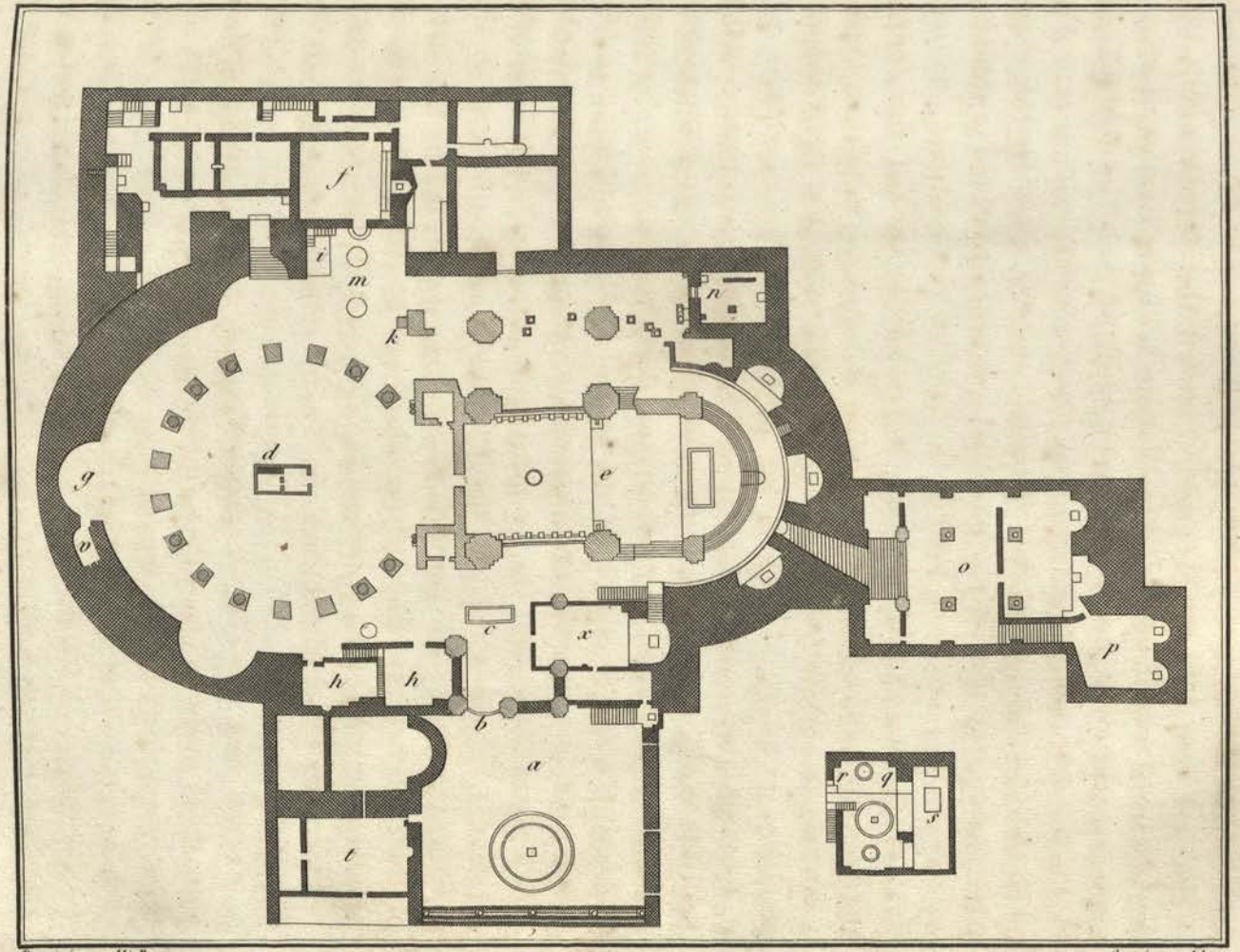
I accordingly went thither on Tuesday the 28th July, at sunrise.*

At the end of a large Gothic church is a superb cupola or rotunda†, in the centre of which is a small house, where the Christians revere the tomb of Jesus Christ.

It is requisite to descend some steps to this small house. The tomb is placed upon the right in a little room, about six feet and a half long, by four wide.

*Plate LXXV. is the copy of a plan of this Temple, which was given to me by the monks.

† This cupola has since been burnt, in consequence of an intrigue of the Armenians, who sought by these means to get possession of the Temple. (Note of the Editor.)



Dessiné par Ali Bey.

Gravé par Adam.

Published by Longman, Hurst, Rees, Orme, & Brown, London, Nov.1, 1815.

This monument is a species of basin about six feet long, and twenty-seven inches wide. It appeared to me to be of reddish white marble, and the lid seemed to be composed of two stones. The sarcophagus is raised in such a manner, that it forms a kind of altar upon which the monks celebrate mass. The chamber which encloses the tomb is small, and lower than the plane of the church; it has no aperture for the circulation of air, on which account, and of the great number of lamps that are lighted when the house is opened, the heat of it is horrible. The sarcophagus is simple and unadorned, but the room is much decorated.

The Mussulmen say prayers in all the holy places consecrated to the memory of Jesus Christ and the Virgin, except this tomb, which they do not acknowledge. They believe that Christ did not die, but that he ascended alive into heaven, leaving the likeness of his face to Judas, who was condemned to die for him; and that in consequence Judas having been crucified, his body might have been contained in this sepulchre, but not that of Jesus Christ. It is for this reason that the Mussulmen do not perform any act of devotion at this monument, and that they ridicule the Christians who go to revere it.

The key of the house containing the tomb of Christ is under the care of the Latin monks, but they are prohibited from opening it, without being accompanied by a Greek monk, who remains at the side of the sepulchre as long as the house remains open.

The rotunda, in which stands the chapel of the tomb, is supported by rude columns without any architectural proportion. On the first plane there is a gallery with columns in pairs, the capitals of which are of the corinthian or composite order; the summit of the cupola is open, and forms an aperture of 13 feet in diameter; this is the only place by which the light enters the edifice.

The church of the Roman catholics is to the right of the rotunda upon entering, that of the Armenians upon the left, and that of the Syrians behind. The Copts have also their little chapel placed against the small house of the sepulchre; the principal or central

body of the Temple, forms the church of the Greeks. The Abyssinians have also their church; but it was reported that it would be suppressed, because there were only two monks remaining.

The Armenians were at a certain period united to the Catholics, but they separated in consequence of some discussion which arose between them. It appears that the Greeks are very proud of a sort of superiority which they have over the other rites, either on account of the place which they occupy in the edifice, which indeed is the place of honor, or of the magnificence of their choir, and their sanctum sanctorum; or of their respectable chapter, among which they reckon three or four bishops; or lastly, of the numerous Greek population which inhabit the country. The monks of the different rites are in general disunited, because each looks upon his rite as being exclusively orthodox, and believes the others to be schismatics. I was assured that the whole number of all the monks of the different rites rarely exceeded forty.

The Catholic monks were at this period in the greatest misery, for they had not received any money from Europe for the last three years, on account of the war. They had suffered great oppression from the ancient Kadi of Jerusalem, who having been deposed by the government, commenced an insurrection in the house of the sepulchre of David, where he assembled the Bedouins, and from whence he threatened the city.

Before the only door by which persons enter the Temple, there is a quadrilateral space surrounded by a little ballustrade. The Christians assert that the body of Christ was embalmed there, before it was placed in the sepulchre.

Near the sanctum sanctorum of the Greek church is a staircase leading to a chapel. There is in the ascent an altar upon the left formed of the native rock, in the middle of which is a hole four or five inches in diameter; this is asserted to be the place where the cross was fixed. About three feet distant is a perpendicular fissure in the rock; the monk assured me that it opened originally at the death of Jesus Christ, and that this aperture terminated in hell.

At the distance of three or four paces towards the right is an altar, before which is a square space, which is revered as the spot where Christ was crucified. Thus Mount Calvary, formerly without the city, is now nearly in the centre of the modern Jerusalem.

At the side of the Temple which encloses the tomb of Jesus Christ, is a house inhabited by a community of Mussulman monks. This building has windows which look into the Temple, which circumstance has sometimes occasioned inconveniences to the Christian monks. After a short visit to this Temple, I went to the Jews' synagogue. Poor people! a wretched building, or rather barrack composed of three or four rooms, the ceilings of which may be touched with the hand; a court-yard still smaller, the whole covered with cobwebs and filth, constitutes the present Temple of the children of Jacob, the heirs and descendants of Solomon!! I found there some Jews who were reciting prayers in the different corners of this hovel, but the whole was so miserable, melancholy, dirty, and disgusting, that I hastily withdrew.

I never was any where so beset and importuned as at Jerusalem; being the only pilgrim there at the time, I was surrounded with the officers of the Temple, who had nothing else to do. The administrators of the chapel, and the house of Sidi Abdelkader, where I was lodged, who are Scherifs very much respected at Jerusalem, made it their business to accompany me every where. The fine garden belonging to my dwelling was almost always filled with these persons and their friends, who paid their court to me so assiduously, that I had but a few moments of leisure. These circumstances prevented me from giving that extent to my remarks upon Jerusalem, which I could have wished to do; but as this city has been so often described, I shall confine myself to some particular notices.

Jerusalem, known by the Mussulmen under the name of *El Kods*, or The Holy, and by that of *El Kods-e-Scherif*, is situated, according to the French tables, under 31°, 46′, 34″ of north latitude, and 33° longitude, east of the observatory of Paris. I was unable

to make any astronomical observation, having left my instruments in Egypt.

The form of Jerusalem though irregular is not so much so as that of Mecca; and if El Kabaa or The Citadel, which is situated at the west end of the city, be excluded, the walls assume pretty nearly the form of a square.

The city being built at the southern side of the upper plain of a mountain, inclining a little towards the south-east, is surrounded by precipices bounded by walls on the south-east, east, and west sides; having only a small level towards the south, which leads to the sepulchre of David; and a larger one to the north, which forms the summit of the mountain, over which is the road to Jaffa.

The streets of Jerusalem are tolerably regular, straight, and well paved, several having footpaths, but they are narrow, dull, and almost all are more or less on the descent; the houses are generally two or three stories high, with few windows, and extremely small doors. The fronts are quite plain, simply constructed of stone, without the least ornament; so that in walking the streets, one might fancy one's self in the galleries or corridors of a vast prison. In short, they exemplify the truth of the descriptions of Jeremiah. What a contrast to the fine streets of Mecca, which are so ornamented and so gay! I never expected to find this disadvantage in a city inhabited for so many ages by Christians; but *facta est quasi vidua; domina gentium.*

The buildings are in general well constructed of fine free stone, but by a singular whim all the doors are so small, that it is commonly requisite to bend the body nearly double to be able to enter them. Some houses have small gardens; and a thing worth remarking is, that there is no considerable vacant space in the city; so that Jerusalem, which occupies a much less extent of ground than Mecca, contains, according to my information, nearly thirty thousand souls, without including the population of some small suburbs without the city.

I did not observe at Jerusalem any square, properly so called; the shops and markets are in the public streets, as at Mecca. Provisions are abundant, and very cheap; for example, half a dozen fowls may be had for a Spanish piastre. The bread commonly eaten is a sort of bad cake, but there is some very good bread to be had; good vegetables, herbs, and fruits, are in abundance, though they are all produced rather late in the season. The meat is of an excellent quality. As to water, the inhabitants are obliged to drink the rain water, which is preserved in the cisterns of the Haram and of the private houses. The spring, which is nearly at the bottom of the Torrent of Cedron, is used for watering the cattle and for irrigation; but the inhabitants have also recourse to it for domestic uses, when the scarcity of rain causes the cisterns to be empty.

This capital forms a kind of centre between Arabia, Egypt, and Syria, and is a point of re-union for the Arabs of those three countries, who go to Jerusalem to carry on their commerce of exchange. The principal branch of commerce in Palestine consists in the exportation of oil; but on the other hand, rice, which is the chief article of the food of the inhabitants, cannot be cultivated in the country, on account of the scarcity of water. They are obliged to import it from Egypt, and this importation countervails the advantages of the exportation of the oils.

The weights, measures, and money are the same as those of Turkey. The Spanish piastre is worth four and a half Turkish piastres, or 180 paras.

Horses are scarce, and of an inferior breed; but there is a great number of mules, small indeed in shape but very serviceable. The asses are small, like those of Arabia and Egypt, but not so good. There are but few camels.

There is great diversity of costume, every body adopting that which he likes best, whether Arab, Syrian, or Turk; but the lower order of people generally wear a robe or shirt of white and black, or brown broad-striped stuff, as in Arabia; and persons in

easy circumstances, those employed about the temple, &c. wear the Turkish costume, with the kaouk or high turban. The women cover themselves with a large white cloak or veil.

The arts, though little advanced, are however more so than at Mecca. I saw some works well finished. They make very handsome yellow slippers. There are several weaving looms in employ, but it is remarkable that I did not see a single lock or key of iron.

As is the case with Mecca, so in Jerusalem, the sciences have entirely disappeared. There existed formerly large schools belonging to the Haram; but there are hardly any traces of them left. There are at present only a few small schools, where children of every form of worship learn to write and read the code of their respective religion. The grossest ignorance prevails even among persons of high rank, who seem on the first interview to have received a distinguished education.

The Arabic language is generally spoken at Jerusalem, and the Turkish is much used; but the Arabic spoken here, differs a little from that of Arabia in the pronunciation, which partakes too much of the Turkish accent.

It is asserted that there are more than seven thousand Mussulmen at Jerusalem; two thousand of whom are able to bear arms, and more than twenty thousand Christians of different rites; Maronites, United Greeks, Schismatic Greeks, Roman or Latin Catholics, Armenians, &c. but there are few Jews.

This multitude of individuals of different religions treat each other as schismatics and infidels. Each rite firmly believing that it alone possesses the true light of heaven, and an exclusive right to paradise, its votaries very charitably send to hell the rest of mankind who do not believe as they do.

The Christians and Jews wear, as a mark of distinction, a blue turban; although some few vary the colour. The villagers and shepherds wear theirs white, or striped like the Mussulmen, without the least mark of distinction. The Christian women go with their faces uncovered as in Europe.

I observed but very few handsome females; on the contrary, they had mostly that bilious appearance so common in the East, a pale citron colour, or a dead white, like plaster or paper. Sometimes, but very rarely, I saw one with a fine colour. They use a white fillet round the circumference of their faces, which gives them the appearance of walking corpses. Their cheeks are puffed, their noses slender, and very commonly their under lip is thicker and more prominent than the upper; their eyes are regular, but without vivacity, and very different from those of the women of Arabia, which sparkle with fire. They are besides ungraceful, and generally melancholy. Such is the miserable picture, unfortunately but too true, of the women of Jerusalem. As to their costume, I could only perceive their large white veil, which covers them from head to foot, and I know not of what the rest of their dress was composed. The children, however, are much healthier and prettier than those of Arabia and Egypt.

I do not know whether the Jews have more than one synagogue; but I am certain that the Christians have several churches and communities of monks. The Roman Catholics have two monasteries, one called St. Saviour and the other St. John, besides the convents of Mount Calvary, and the Tomb.

The Mussulmen at Jerusalem revere the remains, or the tombs, of a great number of Saints, which form a branch of speculation to many individuals, either by the administration of the funds, or pious foundations annexed to each tomb; or by the collection of the alms, which ought indispensably to accompany each visit.

Although the inhabitants of Jerusalem are composed of people of different nations and different religions, who inwardly despise each other on account of their various opinions, yet as the Christians are the most numerous, there reigns a good deal of social intercourse among them in their affairs and amusements. The followers of Jesus Christ mix indiscriminately with the disciples of Mahomet, and this amalgamation produces a much more

extended degree of liberty at Jerusalem than in any other country subjugated to Islamism. I saw several respectable Mussulmen, who did not make any scruple to look a woman in the face, and even to stop and speak to her publicly, which would be a subject of scandal in any other Mahometan place.

The government of Jerusalem is in the hands of a native of the country, who bears the name of *Scheik-el-Beled*, or of *Hhakim*. The existing governor had been but lately chosen, as successor to his cousin, whom he succeeded in supplanting, and who was then under arrest.

The kadi or the civil judge is a Turk sent from Constantinople, and renewed every year, as are also all the kadis of the Ottoman empire.

There are besides the above, the governor of the citadel or castle, the scheik-el-haram or chief of the temple, and the moufti or chief of the law, who have each their peculiar duties.

With the exception of a few Turkish soldiers, Jerusalem has no other defenders than the Mussulman inhabitants, who muster about 2000 men fit to carry arms, as already stated.

The city is surrounded with walls of a considerable height, surmounted by battlements, with square towers, the whole well built of free stone; but incapable of resisting cannon on account of their want of thickness.

There are six gates, namely,

Beb En Nebi Davoud,	to the south.
— El Mogarba,	
— Setta Maria,	to the east.
— Ez Zahri,	
— El Aamoutz,	to the north.
— El Hhalil,	

As the citadel is built against the western wall, there is no gate to the exterior on that side.

* It is to be remarked that the names of these gates are those given to them by the Arabs The Christians call them otherwise. (Note of the Editor.)

I have already remarked that the greatest part of the area of Jerusalem is encompassed with precipices. On the other points the want of this species of natural entrenchment has been supplied by a ditch dug at the foot of the wall.

Upon a first view of this place, surrounded with precipices and regular walls in good condition, crowned with a great number of pieces of artillery, with its citadel of a handsome and solid construction, encompassed with its ditches, and well provided with the means of defence; possessing within a population, which appears to present a great number of defenders; a stranger is tempted to look upon it as an impregnable place; but when he examines attentively its position, the first illusion disappears, and he remains convinced that it is a post incapable of sustaining a severe assault; because, on account of the topography of the land, it has no means of preventing the approaches of an enemy; and on the other hand, it is commanded at the distance of a gun-shot by the Djebel Tor, or Mount of Olives.

The mountain upon which Jerusalem is built is entirely destitute of vegetation, and is composed of basaltic rock, making a transition to the trapp species like most of the neighbouring mountains.

The climate of Jerusalem, although situated near the tropic, is cold, on account of its position on an eminence considerably above the sea. During my stay in the month of July, the thermometer exposed at noon, never passed 23° 5′, and I have seen it at 17° 3′ in the morning. The wind was always west, and the atmosphere variable. I was assured that a great deal of snow fell during the winter, and that the rains were generally abundant.

I did not perceive many old men at Jerusalem; there are however more than at Mecca.

The country people remark that those years, in which there is much snow, are generally remarkable for an abundance of olives. I remarked that the wind acquires here an extraordinary rapidity.

CHAP. XVIII.

RETURN TO JAFFA. — PASSAGE TO ACRE, AND DESCRIPTION OF THAT TOWN. — MOUNT CARMEL. — JOURNEY TO NAZARETH. — INFORMATION RESPECTING THE MONKS OF THE HOLY LAND.

I LEFT Jerusalem on Wednesday the 29th July 1807, at nine o'clock in the morning, by the gate Beb-el-Aamoutz, on my return to Jaffa. I had already travelled this road on coming to Jerusalem, but it was during the night, on which account I could not give an accurate description of it.

After having descended very long hills I arrived in the valley about ten o'clock, where I found a small spring, and a bridge of two arches.

I left the village Halioune, situated upon a height at a little distance upon the right; as also the ruins of a fine antique temple upon the road side.

Having arrived at the summit of some other mountains, I passed the houses of Kaskali, a little before eleven. I then descended one acclivity, and mounted another; and about noon arrived at the village of Kariet-el-Aaneb, which contains a very fine old church, with three naves, now entirely abandoned, and converted into a stable.

I continued to ascend, and arrived at ten o'clock upon the summit of the mountains, at the place called Saariz, where I had met the two old men, who are continually upon the watch to collect the contributions imposed upon the Christians and the Jews.

The old men had been told that I was the son of the Emperor of Morocco; I therefore leave the reader to judge of their confusion at having treated me as a Christian. Confused and fearful, they were waiting my arrival, to offer me their very humble excuses.

They kissed my hands, my feet and my head, weeping all the time; and after having asked a thousand pardons of my servants, they intreated me to condescend to alight, and partake of a magnificent repast, which they had prepared at the side of a fine spring of water; which I did.

I learnt from these good people, that there were three guarded posts upon the roads to Jerusalem, for the collection of the tribute, which consist, if I do not mistake, of thirty paras for a native Jew, and six piastres for a foreign Jew; of fifty paras for a native Christian, and two piastres for one who is not.

From the tops of these mountains the sea may be discerned.

After having taken a friendly leave of these old men, I resumed my journey across the mountains about three quarters past two, and after a painful progress of three hours, I found myself in a more open country, called Abougos, where I saw a village of huts; the people were then employed in threshing out the grain. The road in this place begins to be wider, and the descent more gentle. At a quarter past three I stopped a few minutes near one of four wells, which bear the name of *Biar Aayoub*; the water of which was green and filthy.

I traversed the village of Latroun, situated upon a height, about four o'clock; from thence I descended into the plain, and after having passed near the village of Kohab, built upon a small hill, I arrived at Ramlé at a quarter past six.

The mountains which I had traversed are rocky, and almost destitute of vegetation; from Jerusalem to the mountain of Kariet-el-Aaneb, which is covered with vines. From this place to Abougos, they present to the eye plantations of olives, and superb woods of forest trees. I observed in the plain, fields of corn already ripe, plantations of tobacco, and of *Daurra*, or Guinea corn.

I lodged in the same mosque at Ramlé as I did before. The Turkish Aga, the governor of the city, paid me a visit. I received one also from a Scherif of Tafilet, named Mulei Mohamed, a relation of Mulei Soliman. He informed me that the Scherif *Mulei*

Hazen, also a relation of Soliman, with whom I made the voyage the preceding year from Tripoli to Cyprus, had gone to Jerusalem, where he died; and that he, Mulei Mohamed, being then established at Ramlé, had inherited the women, and the wealth of the deceased.

The next day, Thursday the 30th, I set out at three quarters past five in the morning. I left the village of Far upon the left about an hour afterwards. I passed through Nazoun a quarter before eight, and arrived at Jaffa a little before nine.

Jaffa is a small town surrounded with tolerably regular fortifications, situated upon a hill, and capable of making a regular defence. It has one large bastion with several towers upon the southern side, the whole crowned with pieces of artillery; that flank the line of walls, but the latter are not sufficiently thick.

There are a great many Turkish and Mogrebin troops in the garrison. The military service is observed pretty well now, because the governor is a good soldier.

The harbour can only admit small coasting vessels, which make the voyage to Syria. Large ships always anchor without, with a single anchor, and are always ready to slip their cable the first wind, because the coast is very open and dangerous.

On the day of my arrival I embarked after sun-set in a boat which set sail at nine in the evening, though the wind and tide were unfavourable, and anchored the following day, Friday the 31st July, at three o'clock in the afternoon, in the port of St. Jean D'Acre. I landed immediately.

St. Jean D'Acre, which the Mussulmen call Akka, is a little town, which, by its port and its geographical situation, acquired a certain renown at the period of the Crusades. It distinguished itself latterly under the orders of Djezzar Pacha, by its vigorous resistance to the attacks of the French, which justified the high opinion that military men entertained of this post.

The fortifications have been considerably increased since the last siege. Formerly there were only the castle, or the palace of

the Djezzar, at a short distance from the wall on the land side; and the outward ramparts; to these have since been added a new line of walls of a considerable thickness, after the European manner, which encompass the former lines. The newly-constructed bastions have very short flanks. Their projection is entirely open to the fire of the enemy, because the angles at the back or of the flank, as well as the curtain, are too obtuse. The walls are defended by a scarp, a ditch, a lined counterscarp, and a small glacis or esplanade, the elevation of which is not proportioned to the height of the wall, from whence it results, that the fire from the ramparts will injure the glacis in a certain degree. Besides this fault in the defensive dispositions of the town, the system of the new fortifications is still incomplete. There are neither covered ways, pallasidoes, nor any outward work. Only half of the new fortifications on the eastern side were completed; the others on the northern side were reduced to the ancient fortifications. The western and southern sides of the place are protected by the sea.

The port is extremely narrow, with very little water; but there is a vast anchorage in the roads in the neighbourhood of Caiffa, which may contain considerable fleets; but unfortunately it is open to every wind.

There is a mosque at Acre built by the Djezzar, which is so pretty, that it rather resembles a casino or a house of pleasure, than a temple.

The court, surrounded by porticoes or galleries, with little cupolas resting on columns, forms a pretty garden, with a very fine fountain in the middle, supplied with water from a cistern.

The mosque faces the garden. It is of a square form, and has a fine portico supported by columns. The interior is also adorned with columns supporting a gallery, which runs along the periphery, except the end-front of the interior, which is occupied by the mehub and the tribune for the preacher. From the centre rises a fine cupola.

The building is lined with fine marbles and arabesques. The columns are of the most beautiful and rare marble; but there is nothing grand, nothing which strikes the eye with the majesty of an ancient temple. There are some young antelopes in the garden of the court, which frolic and skip about here and there in full liberty.

There is a scarcity of water in the town, and consequently a want of kitchen gardens. The vegetables, herbs, and fruits, are brought from Jaffa and other neighbouring places.

They had formerly excellent water at Acre, which was brought to the town by means of a conduit, from a spring at a league and a half distance; but when the French, during their last expedition to Egypt, invested the place, they cut off the aqueduct, which the Turkish government has never thought fit to re-establish. The inhabitants, therefore, from that time have been obliged to drink the water of the wells, which is saturated with selenite, and as heavy as lead.

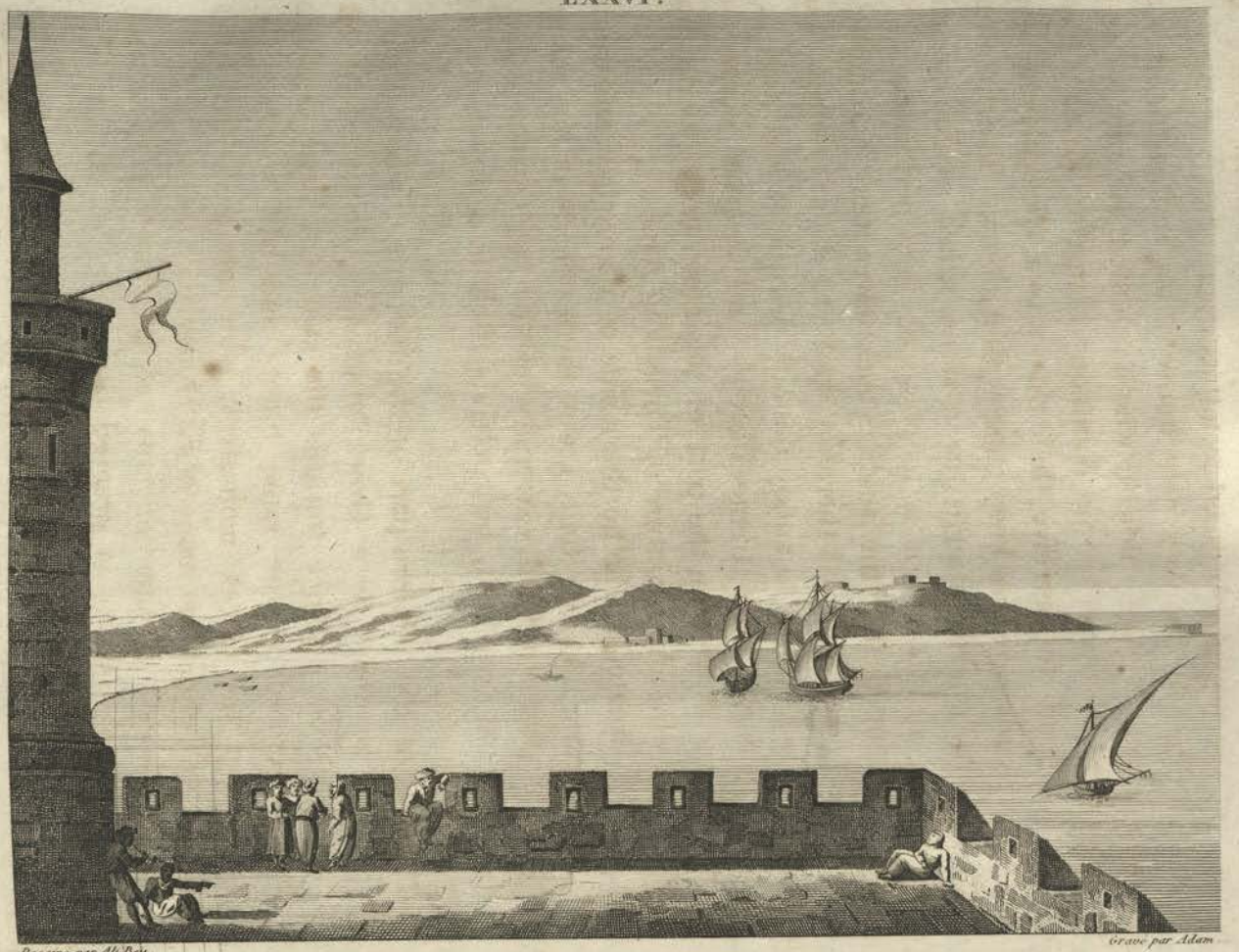
From all that I saw and heard of the Djezzar Pacha, it appears that nature had endowed him with a good head; but he was a Mameluke without any other education than that of arms, and entirely led away by his passions, which carried him alternately into the extremes of good and evil, without ever permitting him to observe a just medium.

The reigning Pacha, named Soliman, had been a Mameluke of Djezzar; he appeared to me to be a just man, with an excellent heart, full of moderation, an agreeable conversation, a pleasing figure, and amiable manners. His first minister is a Jew, who passes for a man of the greatest merit.

The administrator of the custom-house is also a Jew, who embraced the Mussulman faith, and who had just been the butt of a singular piece of mystification.

A few days before my arrival, different persons had perceived that during several nights a great many stones fell upon the roof of the

LXXVI.



Dessiné par Ali Bey. Gravé par Adam.

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administrator's house, and no one could discover from whence they came. Several centinels were placed upon the roof and round the house, but the stones continued to fall as usual.

I was lodged in the very next house to the administrators, and questioned some of the soldiers, who presented me with some of the stones, which were of the common calcareous kind. It was not very difficult to perceive that this was a trick played upon him, whose fear made him keep close within doors. The following night one of the guards brought me a stone which weighed nearly three pounds, and said that it fell burning hot upon his back. I was now convinced that the soldiers themselves were accomplices in this pretended prodigy; I therefore spoke to them seriously, and the rain of stones ceased to annoy the new disciple of Mahomet.

Europeans enjoy an extreme liberty, and a great degree of respect at Acre, as well on the part of the government as on that of the people, who are a mixture of Turks and Arabs.

The town is situated at the northern side of a large bay, and fronts to the southward. At the time I was there, the heat was insupportable. At the southern extremity of the bay is seen Mount Carmel. It is not very high, but extends itself in a direction east and west to the sea, *

The summit of the western part of the mountain, which is close to the sea, is occupied by a Greek monastery, dedicated to St. Elias. At a short distance towards the east is a large Catholic convent, consecrated to the same Saint; and half way up the mountain, below the Greek monastery, is a mosque, called also after the Prophet under the name of El Hoder.

To the north-east of the convents, at the foot of the mountain, upon the sea shore, is situated the village of Kaïffa, near which is the anchorage for large vessels.

Having decided on going to Nazareth on Thursday 6th August, I sent forward my little baggage, intending to set out with some

* See Plate LXXVI.

friends in two hours afterwards; but at the moment of my departure I was seized with spasms and sickness. This circumstance was the more distressing, because my medicine chest was among my other effects, which were upon the road; but as I always carried some emetics about me, I instantly took one, which disengaged a great quantity of bile. I then took a composing draught, and lastly some tonics; in consequence of which I found myself greatly relieved during the night. This was the third attack which I had experienced in 38 days. The first was at Cairo, and the second at Jerusalem.

I left Acre accompanied by several friends on the 7th of August at six o'clock in the morning. We directed our course to the eastward across the plain.

We crossed a mountainous country two hours afterwards, and soon found ourselves in a wood of high forest trees, situated between the mountains. The road was diversified with villages and huts, with a great many fields and cattle; but there was no water except that of the wells.

As I found myself still very weak, we marched but slowly, and halted every two hours.

After the first halt, the road inclined more to the E. S. E.

Just before our arrival at Nazareth, we passed near a hermitage, situated upon a height, which is reported to have been the house of the Virgin Mary's parents.

We did not arrive at Nazareth until four in the afternoon, having been ten hours upon the road, on account of the frequent halts which I had been obliged to make. It is reckoned but six hours march at the ordinary pace from Acre to Nazareth.

I went to lodge immediately at the convent of the Franciscan monks, built upon the site of the house where the Virgin Mary received the visit of the angel Gabriel.

Nazareth in Galilee is an open unfortified town, situated upon the slope of a mountain, facing the east. It appears to have a population of about eight hundred families. From the accounts I

obtained, there are computed to be nearly 1000 Mussulmen, and as many Christians. The houses have nothing remarkable in their appearance, and are built on the slope of the mountain. The inhabitants, availing themselves of this circumstance, make excavations, so that each house has a subterranean apartment.

The number of Roman Catholics among the Christians far surpasses that of the other rites; yet the most complete harmony prevails among all the individuals of the different rites.

The Mussulman women go with their faces uncovered. The fêtes, games, and entertainments, are common to both sexes, and to the individuals of all religions.

The meat, vegetables, and fruit, are of a good quality. They make very good bread, at the convents particularly, where also they have excellent water, which comes from a spring situated at the north-eastern extremity of the town. The convent is also provided with large and fine cisterns of rain water, and a small garden.

The Monks enjoy as much liberty as they could possibly do in any European country: they carry publicly the Sacraments to the sick, and are much respected by the individuals of other religions. I must also state, that according to the information I received, the conduct of these men is truly exemplary, and well worthy of the high esteem in which they are held.

The convent is a fine spacious edifice, well distributed, and so solidly built, that it might serve as a good military position. In the middle of the church, which is of a picturesque form, but very pretty, is a large and superb staircase of marble, which leads to the grotto where the great mystery of incarnation was realized. There are two narrow staircases on the two sides, that lead up to the grand altar, placed upon the rock, which forms the vault of the cave. The choir of the monks is behind, so that this church is composed of three planes; that of the grotto, which is the lowest; that of the body of the church, in the middle; and that of the grand altar, which is the highest. There is even a fourth plane above the choir, in the

form of a tribune, where an excellent organ is placed, the ascent to which is by a staircase from the choir. All those different planes are upon the rock. There is a square apartment in the grotto magnificently ornamented; in the middle of which is a tabernacle of very fine white marble upon four small columns, with an altar behind. A narrow staircase hewn out of the rock leads to another grotto, which is believed to have been the kitchen of the Virgin's habitation, on account of a sort of hearth or chimney in one corner. By a second staircase, similar to the former, is an ascent to the interior of the convent.

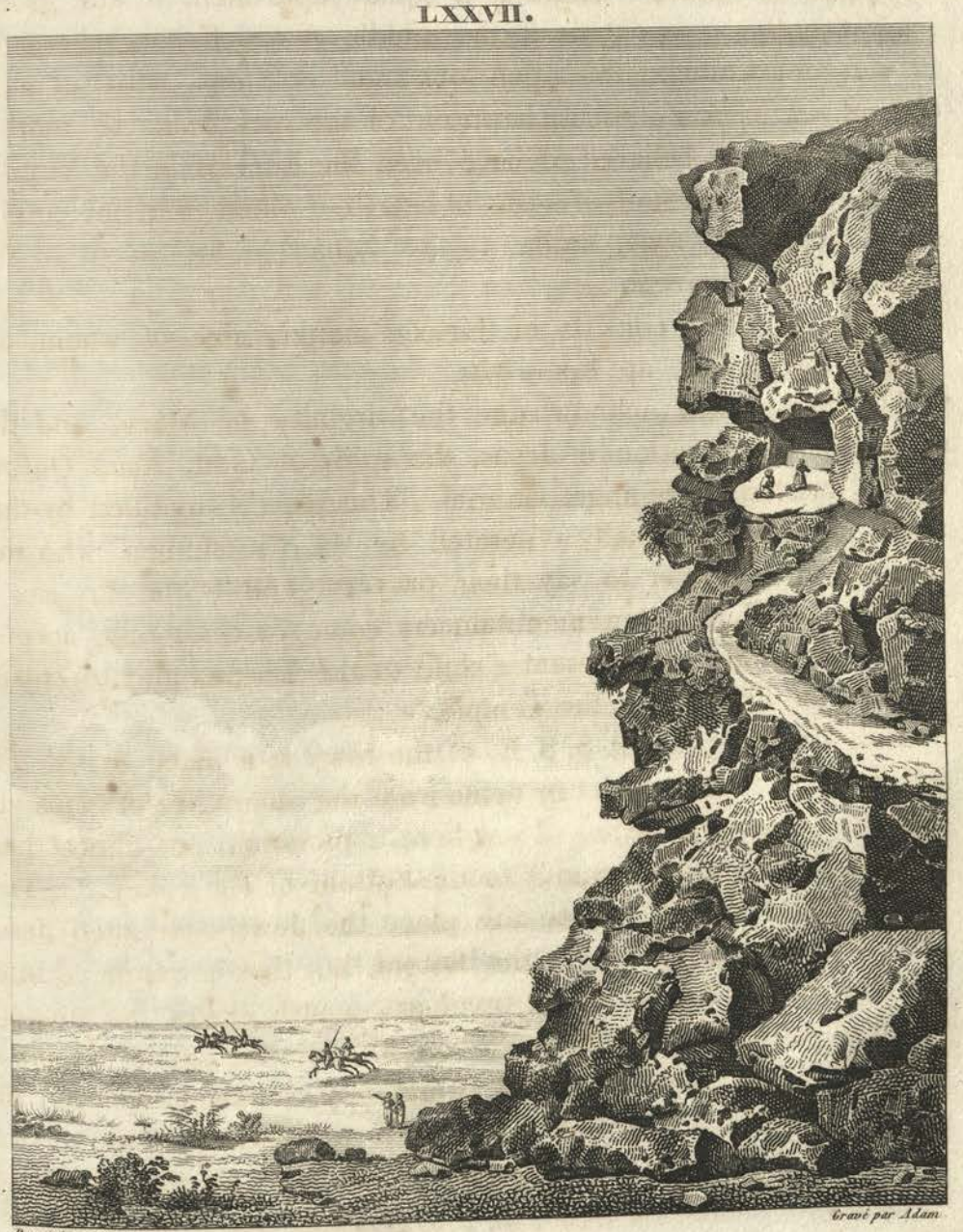
This community consists of thirteen monks, nine of whom, including the prelate, are Spaniards.

The Mussulmen acknowledge the virginity of Mary, and the miraculous incarnation of Jesus, the spirit of God, *Rouh Oullah*, by the mission of the angel Gabriel. This place, sanctified by that great mystery, is equally venerated by the Mussulmen, who frequently come hither to say their prayers; and I one day saw a number of Mahometan mountaineers come in ceremony, accompanied with music, to present a child to the Virgin, and to cut its hair for the first time in the Temple.

Half a league distant S. S. E. of the town is a place called *The Precipice*. It is the outlet or defile from the mountains of Nazareth into the *valley of Estrelon*. I saw here a mountain cut almost perpendicularly from the summit to the bottom of the valley. * Tradition relates that it was to this place the Jews conducted Jesus Christ, to precipitate him to the bottom, but that he rendered himself invisible. At this same precipice, a little below the summit, there is an altar hewn in the rock, whither the monks go occasionally to say mass. All the community, accompanied by the inhabitants, go there also once a year to perform a solemn service. It is on this account that a path has been cut up the middle of the precipice.

* See Plate LXXVII.

LXXVII.



Dessiné par Ali Bey.

Gravé par Adam.

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The valley of Estfelon is vast, and contains many villages. It was here that the celebrated battle of Nazareth was fought.

News brought from Jerusalem, announced that the ancient moufti, who had retired to the sepulchre of David, had assembled the Bedouins, and that he had entered the city. It was also added, that he had blockaded the citadel, where the new moufti and the governor had taken refuge; and that he had attacked at the same time the convent of St. Saviour or the holy ground, to revenge himself upon the monks, and to put them under contribution.

According to very exact information, I am able to give the following account of the Roman Catholic monks of the Holy Land. The number in the different convents at this period was,

40 at St. Saviour's, in Jerusalem, of whom 25 were Spaniards.
11 at St. Sepulchre's, of whom 8 were Spaniards.
10 at St. John's, all Spaniards.
3 at Ramlé or Rama, all Spaniards.
10 at Bethlehem, of whom 7 were Spaniards.
4 at Jaffa, all Spaniards.
4 at Acre, of whom one was a Spaniard.
13 at Nazareth, 9 of whom were Spaniards.
9 at Damascus, all Spaniards.
9 at Aleppo, all Italians.
3 at Tripoli, Auza, and Latakia, all Italians.
5 at Larnaca in Cyprus, all Italians.
3 at Nicosia in Cyprus, all Spaniards.

Total, 124 monks, of whom 79 were Spaniards.

It may be seen from the foregoing table, that almost two thirds of the monks in the Holy Land were natives of Spain.

At Seide there is a convent for French monks, but there were not any in it at that time.

There are four other religious houses in the East, which are without the precincts of the Holy Land, namely, that at Constantinople, containing four Spanish monks; that at Cairo, in which

are eight Italians; one at Alexandria, inhabited by two of the same country; and that of Rosetta, containing one Italian also. In all fifteen, of whom four are Spaniards.

The chief of the monks in the Holy Land has generally the appellation of *very reverend*. His titles are those of *Apostolic nuncio, keeper of the Holy Land, warden of Mount Sion and of the most holy Sepulchre.* He confers holy orders, and enjoys the episcopal honours and privileges, without being a bishop. The office is always filled by an Italian, who is changed every three years. This dignity was enjoyed when I was there by a Neapolitan, named Bonaventura di Nola.

The second chief of the monks is styled *Vicar*, and must always be a Frenchman. There is besides a council called the *Discretory*, which is composed of four members, namely, a Frenchman, a Spaniard, a German, and an Italian.

The funds which arrive from Spain are administered by the procurator-general, who has under him a vice-procurator. These two administrators must be Spaniards. The funds which come from other countries are administered by the council.

According to the constitution, the half of the expences of the convents and churches of the Holy Land, ought to be paid out of the Spanish funds, and the other half from the funds remitted by other nations; but as, at this period, the other nations of Europe furnished nothing, every demand was discharged from the Spanish funds, which were already in advance for the other chests for more than a million of piastres. Unfortunately three years had elapsed without any remittances having arrived from Spain, so that the poor procurator-general found himself in an embarrassed situation, which was encreased by the exactions and oppression of the Turks.

The convents send in their accounts certified and signed by all the monks of the community every month to the procurator-general, who presents his to the council every four months. This system maintains good order and purity in their financial administration.

The monks are well-treated, fed, and clothed. Their organization is excellent, their government prudent and wise, and their conduct strictly watched. It is on this account that they are so well looked upon by the Mussulmen; but they are abhorred by the Greeks, and the other Christian dissenters, because these latter would wish to remain sole possessors of the holy places, and are incessantly intriguing against the Latins.

The Spanish monks are sent for six years to the Holy Land, and the Italians for three.

The fixed contributions which they pay yearly to the Turkish government in virtue of existing treaties, are as follows:

To the Pacha of Damascus	7,000 piastres.
To the same, for the convent at Damascus	1,000 d°
To the Pacha of Acre	10,000 d°
Total,	18,000 piastres.

They are also obliged to pay extraordinary impositions, gratifications to the governors, private exactions, &c. The mufti of Jerusalem alone has exacted from them forty thousand piastres in the course of eight years.

The convents of the Holy Land must each furnish monks for the sevice of the holy sepulchre. For this purpose the religious are relieved every six months, which is the period that each of them ought to pass in the house of the holy sepulchre. There are, however, some among them who remain there several years through devotion: the prelate of Nazareth has lived there six years.

I must own that this abode, notwithstanding its melancholy gloom, and the want of air, would be supportable, were it not for the vicinity of the Mussulman monks, whose windows look into the temple and convent, and who being accustomed to obtain douceurs and presents from the Christian monks, and constantly eager to increase these exactions, neglect no means to accomplish their end. Whenever it is requisite to ascend the roof for the purpose of repairing it, their permission must be asked. Even their

children throw stones at the monks. In short, no kind of insult is spared to oblige them to purchase tranquillity. It is with a view to annoy them in the very bosom of their convent, that the cloisters and the church of the sepulchre are filled with gutters, which in rainy weather inundate the edifice, already half ruined, and maintain a perpetual and dangerous damp in places where there is a defective circulation of air.

The greater part of the cloth with which the monks are clothed comes from Spain and Italy. Their sandals are made in the country, with leather which is also imported from Spain. In short, it may be said that the Latin Christians, who in former times overthrew the whole world to get possession of the holy places, have in the present day so abandoned them, that, were it not for Spain, there would not exist the smallest establishment for their religion in all the Holy Land. France, indeed, contributes to their support by means of its ambassador at Constantinople, but it cannot prevent the Turkish governors from holding almost continually the naked sword to the throats of the monks at Jerusalem; with a view to extort money from them; so that they pass their lives in a state of continual torture, and are really and truly martyrs to their zeal. The nuncio, or the keeper of the Holy Land, has the prerogative to arm knights of the order of the sepulchre.

As the establishment of Roman Catholic monks in the Holy Land produces great advantages to the inhabitants of the country, I do not fear to recommend it to the different governments of Europe. The difference of religion ought to vanish before the eyes of the philosopher, who desires the welfare of humanity. This is the sentiment which has always influenced me, and guided my pen. It would be easy to meliorate the fate of these unhappy victims of religious zeal, without making greater sacrifices.

Dessiné par Ali Bey. *Gravé par Adam.*

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CHAP. XIX.

JOURNEY TO DAMASCUS. — MOUNT THABOR. — SEA OF GALILEE. — RIVER JORDAN. — VOLCANIC COUNTRY. — DESCRIPTION OF DAMASCUS. — SINGULAR BUILDINGS. — POPULATION. — GRAND MOSQUE. — BAZARS OR MARKETS. — MANUFACTURES.

THE state of my health being much improved during my stay at Nazareth, I set out for Damascus on Wednesday the 19th August 1807, at one in the afternoon. Myself and servants were all on horseback; we directed our course to the north, and at a quarter past two arrived at a small village, where I took leave of several friends who had accompanied me thither. After having made several turns in the mountains, we arrived at Canaa, celebrated on account of the miraculous change of water into wine. This town, situated upon the W. S. W. side of a sloping mountain, contains about five hundred families; the houses are badly built; there is a fine fountain of excellent water.

We left Canaa, and turning to the N. E. descended into a valley in which Mount Thabor is situated, and which we left upon the right hand. This mountain, celebrated on account of the miracle of the transfiguration of Christ, is tolerably high, and its summit appears to extend itself a little horizontally, when viewed from the side where I was. Here, I believe, the famous battle of Mount Thabor was fought. After quitting the plain, we ascended several hills, and leaving the village Loubi upon the right, soon discovered the northern extremity of the Bahar Tabarie, or the Sea of Galilee.*

Having descended these heights towards the east, we passed near a fine stream, and after having traversed Hhettinn, a small village

* See Plate LXXVIII.

situated upon the slope of a mountain, I ordered the tents to be pitched among some threshing-floors. It is reckoned four hours journey from Nazareth to this spot. I found a superb scorpion in my tent.

Thursday, 20th August.

We continued our journey at a quarter past five in the morning, in an eastern direction. Being arrived at the bottom of a very steep hill, we had to pass through a very narrow woody defile, in which was a stream, that we were obliged to cross ten or twelve times. Upon the right, at the summit of the mountain, which is hewn similar to that of Gibraltar, there formerly stood a very strong castle advantageously situated; it no longer exists.

On quitting this defile we found ourselves nearly upon the shore of the Sea of Galilee, which is about seven leagues long, from north to south, and two leagues broad. This fine sheet of water, surrounded by high mountains; the atmosphere loaded with large heavy clouds, which hardly allowed the sun's rays to penetrate; the celebrated town of Tiberias (in Arabic Tabarie) upon the western border of the sea, renowned for its hot and sulphureous waters; with Mount Thabor towering above the surrounding mountains, presented an interesting and animated perspective; enlivened by numerous flocks that were feeding in every direction.

The northern coast of the sea is entirely covered with basaltes, lava, and other volcanic productions. If the other shores are composed of the same materials, it may be inferred that the Sea of Galilee was formerly the crater of a volcano.

In the middle of the northern shore, there is a *Khan*, or large house, already in ruins, which serves as a lodging for travellers; the ruins serve to prove that it was built of black porous lava, like that with which this coast is covered. There are several plantations of rice in the neighbourhood.

LXXIX.

Dessiné par Ali Bey. *Gravé par Adam.*

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We had hardly begun to ascend towards the N. N. E. before some Bedouins on horseback appeared; they hovered near us during half an hour, sometimes afar off, at others near, as if they were meditating an attack upon us. I ordered my people to prepare their arms and be in readiness for defence; the foe then thought proper to withdraw, though my suit was composed only of a servant, a slave, and four fusileers.

We halted at a quarter past nine in the morning, in another *Khan* called *En Nebi Jousouf*, that is, of the prophet Joseph, where I found a detachment of Mogrebin soldiers from Acre, and a very fine cistern containing excellent rain water.

Forty paces distant to the west of this Khan, are the ruins of an ancient cistern, in which tradition relates, that the sons of Jacob placed their brother Joseph, before they sold him to the merchants, who carried him to Egypt.

We set out again about ten, and traversed a disagreeable ascent, covered with rocks, in a N. N. E. direction. Being arrived at the summit, I discovered a new horizon, the Lake of Houle to the N. N. E. and the deep bed of the Jordan.

The country is more open upon the other side of the height, which we descended by a gentle slope across cultivated fields, and arrived at the bridge of Jacob, *Cantara Yacoub*, upon the Wad Jourdan, or river Jordan, at one in the afternoon.

This bridge, still in good preservation, notwithstanding its antiquity, is built of stone, on three pointed arches, with an ancient fortress at its western extremity, which was then occupied by a detachment of the guards belonging to the Pacha of Acre, whose government extends to this place.* About sixty paces distant from the eastern end of the bridge, is another Khan, guarded by a detachment of the troops of the Pacha of Damascus. These two garrisons, though composed entirely of Turks, are as little friendly to each other, as if they belonged to different nations and sovereigns! such is the independence of the Pachas, and the anarchy which exists in the Ottoman empire.

* See Plate LXXIX.

The river Jordan, which flows to the south, is in this place about 64 feet wide; it does not appear very deep; its current is rapid and boisterous, and the water good, but warm. Both banks are covered with reeds and other aquatic plants, and are enclosed between mountains. As we Mussulmen have a particular veneration for this river, I did not fail to drink of it, and to bathe myself in it. Another considerable caravan joined us here, with a view to travel in safety during the night.

While pitching my tent on the left bank of the Jordan, my servants found another scorpion, of as handsome a kind as that of the preceding day.

The news of the Pacha of Damascus having set out with his troops to go to Jerusalem, determined the caravan to halt for fear of meeting him, as he would infallibly have put the camels in requisition for his baggage.

Friday, 21st August.

All those who were mounted upon horses resolved about half-past four in the morning to go on before, and to leave their camels with the bulk of the caravan. We therefore set out to the number of thirty horsemen, towards the east, up a toilsome ascent, the summit of which forms a flat country, covered with holm and other trees thinly planted, but as we advanced the wood became thicker. At half past eight having passed a high mountain to the left, we found ourselves on a large barren plain, and at a quarter past nine we halted to breakfast, in a khan which was half in ruins called *Kinitri*, where we found some very good water.

We continued our route at half past ten, over the same plain, in which, notwithstanding the assurance we had received of the safety of the country, we were twice alarmed by the appearance of the Bedouins.

It was one o'clock when our cavalcade entered another small wood, having passed through which we proceeded by a difficult and

dangerous road to the foot of a village called Sassa, situated upon an eminence where we arrived at half-past four, and passed the night in a khan.

The phlegean fields, and all that can present an idea of volcanic destruction, form but a feeble image of the frightful country through which I passed this day. From the bridge of Jacob to Sassa the whole ground is composed of nothing but lava, basaltes, and other volcanic productions; all is black, porous, or carious; it was like travelling in the infernal regions.

Besides these productions which cover the country, either in detached masses or in large strata, the surface of the ground is entirely covered with loose volcanic stones, from three or four inches in circumference, to a foot in diameter, all equally black, porous, or carious, as if they had just come out of the crater. But it is particularly at the approaches to Sassa, that the traveller meets with groups of crevices, and volcanic mounds, of so frightful a size, that he is seized with horror, which is increased if he allows his imagination to wander to the period when these masses were hurled forth with violence from the bowels of the earth. The holes and crevices, which are to be met with continually, contain water as black as ink, and almost always fœtid.

There are evident signs that all this country was formerly filled with volcanoes, for we beheld several small craters in traversing the plain.

By a singular contrast this plain is bounded to the north by a mountain, whose elevated summit rises to the line of perpetual snow, and presents the appearance of a perpetual winter above the upper crevices of the ancient volcanoes. It is true, however, that at this period of the year there was but little snow upon the meridional slope of the mountain.

Saturday, 22d August.

We were upon our march by five o'clock in the morning, in a N. E. direction, across a calcareous plain, which sloped almost imperceptibly, and along the bank of a small river

We entered a khan two hours and a half afterwards, called Khan Schiek, where we breakfasted. Onward from this spot may be traced indications of the near approach to a great capital, from the number of towns and villages which are to be seen on all sides. At half past eight, having ascended some hills which had bounded our horizon, I discovered an immense plain to the east, with mountains to the north; I remarked one particularly, that was isolated from the others, of a pyramidical and gigantic form, at the foot of which I distinguished the minarets of the mosques of Damascus among an infinity of gardens. The plain is also scattered over with villages embosomed in trees and orchards.

After having taken some few minutes repose at the village of Darca, situated among the gardens of Damascus, which we had entered at eleven o'clock, we again continued our journey, and at half past twelve arrived at the first houses of the city, called by the Arabs, *Scham*.

The traveller who approaches Damascus believes he sees before him a vast camp of conical tents raised ten or twelve feet above the plane of the earth; but on a nearer approach, he perceives that these tents are nothing else than an infinity of conical cupolas, serving as roofs to all the rooms of the houses in the outward suburbs of the city. These cupolas are white, and are nearly of the same form and size as the dove-houses of Egypt, of which I have given a description.

What can be the purpose of this strange construction? Upon examination we soon find that it is very useful, and even indispensable. The houses are built of earth or of bricks composed of a bad clay and straw baked in the sun; and as the winters are very rainy in this country, if the houses had flat roofs, or were simply covered with tiles, made of the same materials as the bricks, it would be requisite to rebuild them every year; instead of which having very elevated cones, the rains do not cause any devastation, as they flow almost perpendicularly downwards. These cupolas, as well as the rest of the buildings, are covered with a coat of

reddish white marl, very smooth, which gives them a very pretty aspect.

The houses in the interior of the city are built with more solid materials, and have generally two stories and flat roofs, as in the other cities of Africa; they have but few windows, small doors, and unadorned fronts; this appearance, joined to the silence that reigns in the streets, gives a dull and monotonous aspect to the city.

The streets are well paved, and have elevated footpaths on each side; they are of a regular width, but not in regular lines.

It is generally understood in the country, that the city of Damascus contains four hundred thousand inhabitants. This calculation is exaggerated without doubt; yet I am persuaded that the population of the city, the suburbs, and the gardens, amounts to about two hundred thousand inhabitants, amongst whom are reckoned nearly twenty thousand Catholic Christians, five thousand Schismatics, and one thousand Jewish families. It is the reverse in almost all the cities of the East, which commonly contain many more Schismatics than Catholics.

The grand mosque is magnificent, on account of its extent; at the outside of the entrance there is a most superb fountain, the water of which is thrown to the height of twenty feet; around this fountain there is a coffee-house which is crowded continually with the idlers of the city.

There is in the inside of the mosque a large court surrounded with galleries and arches, resting on square pillars. In the middle of this court is another fountain, with a grove on each side.

From this court is the entrance to the principal body of the mosque, which contains three immense naves from east to west, composed of arches lightly pointed, resting upon large columns and pillars; in each row there are 44 columns, which are not exactly equal; these naves are nearly 400 feet long.

In the middle of the central nave, which is the largest, are four enormous pillars, that support a large cupola of stone; the remainder of the mosque is roofed with timber.

The naves are transverse, that is to say, their length is at right angles with the line that leads to the end of the mosque.

In the middle of the end nave is a square place, enclosed with blinds, which are opened only during the hours of prayer. In this species of presbytery are the *mehrel*, the neonba, two small low tribunes, with large korans for the readers, and above them a choir for the singers. This place is particularly appropriated to the individuals of the Haneffi rite, which is that of the Turks. The floor is decorated with the finest carpets; the rest of the pavement is partly bare, and partly covered with large carpets very much worn. Upon the right of the same nave is the mehereb, for the Imaum of the Schaffi rite.

There is a small wooden house upon the left of the central nave, adorned with blinds, gilding, ornaments of gold, and arabesque paintings; it encloses the sepulchre of the prophet John the son of Zacharias.

There are a number of iron and wooden frames in the form of cages suspended from all parts of the roof of the mosque, which are destined to hold small lamps during the illumination nights.

The other mosques are not worth describing.

Damascus, like other Mussulman towns, has no square or public place.

The custom of leaving open spaces in the middle of cities to air and embellish them is entirely unknown to Mussulmen; the more urgent necessity of guarding against the rays of a continually burning sun has occasioned them to restrict the width of their streets that they may the more easily shade them with foliage. There are however some tolerably wide streets at Damascus, principally in the quarter where the seraya or the palace of the pacha is situated. This building is so completely surrounded with houses, that the large gate of entrance is alone to be seen.

The *kalàa* or castle faces the pacha's palace; it may serve to keep the people in awe, but would be useless as a defence against a foreign enemy, because it is situated in the middle of the city, and

has only one range of walls, a little higher than the houses that surround it on all sides.

The provisions, as well as merchandize, are sold in the shops placed on both sides of the streets. These markets, which are called *bazars* or *zoks*, are very abundantly furnished; some warehouses present large assortments of the different articles of commerce. What a contrast with the poverty and insignificance of the shops of Cairo, Fez, and other places, where the merchant appears to sell with regret the effects which he wishes to get rid of.

The shops at Damascus are as it were encumbered with merchandize, particularly the silk warehouses, which are very numerous, and contain immense stores. Here may be found the fine cloths of India and Persia; but the greatest part of the cloths are manufactured upon the spot. These articles are in such great abundance, that there are several streets of warehouses filled with them from one end to the other. There are reckoned more than four thousand manufacturers of silk and cotton stuffs at Damascus; but they do not manufacture any linens, nor indeed is flax cultivated in the country.

The bazars are in general covered with wooden virandahs, which have windows open in the upper part. They have just erected a handsome one of these buildings in front of the seraya. I perceived here the shop of an Arabian clock-maker, who was at work upon a time-piece.

I believe that next to the warehouses of silks and cottons, the shops of the saddlers are the most numerous, and occupy the second degree of eminence in the city. I remarked a great quantity of them, in some of which were articles of superior workmanship. These two branches of commerce are carried on to a great extent here, because Turkey, Egypt, Africa, and Arabia, consume the silks; and the articles of leather are bought up by the Arabs that people the vast deserts in the vicinity as far as Bagdad and Medina, and who have no market at which they can buy in preference to Damascus.

The armourers form also one of the principal bodies of merchants, although the celebrated manufacture of Damascene sabres no longer

exists; those which are now made here are not of superior temper to those of Turkey. Common knives are also made here. The sabres of the ancient manufactory pass from hand to hand, and are esteemed very precious. Of course the price of them is exorbitant, and depends entirely upon caprice. The sabres made at Khorassan in Persia are the next in estimation.

Soap-boilers, smiths, and shoe-makers also occupy a great number of streets. There is but one glass manufactory, and it produces only coarse green glass. A circumstance which proves the immense activity of the commerce of this place is the multitude of carpenters employed the whole year round in making cases, in which to pack the productions of the soil, and of the industry of the inhabitants. Let the reader imagine how many of these cases formed of rough boards nailed together, a single shop is able to furnish during a year; then conceive a large quarter of the city to be occupied entirely by these shops; and he will be able to form a tolerably correct idea of the enormous number of them constructed in that space of time, as well as what must be the immense amount of the productions of nature and art, exported from this rich country; independent of the articles which do not require to be put into cases.

The crowd which fills the bazars forms a singular contrast with the solitude of the other streets of the city, where there do not appear to be either warehouses or workshops. In all the bazars there are small ovens, where they are continually baking cakes and various kinds of pastry. The barbers' shops, established near the bazars, are ornamented with arabesque paintings, large or small looking glasses, gilt inscriptions, &c. with a view to draw custom. There are also coffee-houses filled with people at all hours of the day, forming an assemblage of whites, blacks, mulattoes, and every cast of colour, nation, and religion, Europeans excepted, enjoying a perfect equality and entire liberty; some playing at chess or other games, others smoaking the nerguilé, or Persian pipe.

The bazars contain also baths, which have a magnificent appearance; the first saloon, which is generally large and lighted by great

windows looking to the street, is covered with a fine cupola of wood, ornamented with arabesques; round the saloon runs a raised gallery, upon which matrasses are placed; the persons who have just left the baths sit upon these closely wrapped up in cloths, and form rather a droll spectacle. There is generally a marble fountain in the middle of the saloon, and cords fixed at a certain height, upon which the napkins are hung to dry.

There are also several shops in the bazars, for the sale of liquors, composed of sugar, raisins, apricots, and other fruits.

The time when the greatest number of people are to be met with at the bazars, is from the morning until one or two in the afternoon; after which hour the greater part of the merchants shut up their shops, and retire; but the workshops remain open, and the workmen, among whom there is a great number of boys and apprentices, continue their labours the whole day.

The provision-markets rival and surpass in abundance the bazars, for the sale of merchandise. The quality of the different articles is excellent, and I firmly believe there is no country in the world supplied with better victuals; the meat is fat and delicate, the vegetables, herbs, and roots are extremely tender; the succulent fruits are sweet, and of a monstrous size. Game of all sorts is abundant. The honey and milk are delicious. The bread is whiter and better than in Europe. In short, it may be said that this is the best place in the world for animal subsistence. The Arabs bring hither vegetables; and the fire-wood, which is obtained from the gardens and plantations, is common and cheap; there is none brought from the forests by reason of their distance.

CHAP. XX.

WATERS OF DAMASCUS. — LAKE HHOTAÏBE. — CHRISTIANS. — COMMERCE. — PRODUCTS. — CLIMATE. — BREEDS OF HORSES. — COSTUMES. — WOMEN. — HEALTH. — SCHOOLS. — PUBLIC FESTIVALS. — GOVERNMENT. — FORTIFICATIONS. — BEDOUINS OF ANAZE. — SALAKHIE.

WATER is so abundant at Damascus, that every house has several fountains. Those which are constructed upon the public roads are only used for watering the streets. These waters form a multitude of canals, the ramification of which is very curious; it was explained to me in the following manner:

The waters of Damascus are furnished by two rivers, which, after uniting themselves together, divide into seven branches; by means of which, the distribution is effected to all the quarters of the city.

The first river rises at the distance of eight hours journey westward from the city, in a desert place called *Barrada* by the moderns, and *Arfana* by the ancients. The spring is abundant, but the water is of a bad quality, and would not be drinkable if it were not mixed with that of the other river called *Fichée*, anciently called *Farcana*, which rises near a village of that name about five hours journey distant on the north of Damascus. Its source is not so abundant as the former, but the water is excellent, and perhaps the best in all Syria. The confluence of the two rivers takes place half a league from the source of the Fichée.

Both rivers, being united under the name of *Barrada*, run to *Maksan*, a considerable town two hours journey distant from Damascus, where they divide into seven branches. I visited this place, and found it one of the most romantic that can be imagined; the division of the water takes place in a defile among abrupt mountains. The third arm, called Barias, runs to the bottom of the

valley, by the natural bed of the river. The other six discharge themselves by cascades of different heights on both sides of the Barras.

The first arm, called *Djazzie*, the most elevated of the whole, and the most northerly, runs to a pretty little town called *Salakhie*, a delightful retreat about half an hour's walk from Damascus, of which it is considered a suburb; here most of the rich people possess pleasure houses.

The second branch, called *Tora*, the largest of all, waters the whole country between Salakhie and Damascus.

The *Banias*, or third branch, furnishes water to the finest part of the city, that is to say, the *new suburb*, where I was lodged.

The fourth arm, which preserves its name of *Banada*, washes the walls to the north of Damascus. It is in this water that the dyers wash their silk and cotton. They pretend that it prepares these articles to receive the dye more readily.

The fifth arm, called *Canavat*, furnishes water to the principal part of the town by thousands of conduits, which distribute it in different quarters to the public fountains, mosques, baths, khans or inns, and private houses. Except the Tora this is the most considerable branch.

The sixth arm, called *Akrabani*, supplies the southern part of the city, and a part of the great suburb called Meidan.

The seventh arm, *Darari*, is about half a league long; it is the most southerly, and furnishes the remainder of Meidan with water.

I must observe that all these waters are limpid and transparent, except when momentarily troubled during a great storm.

After having watered the neighbouring country, each branch returns by different points to rejoin the Banada, which empties itself into a lake seven hours journey from Damascus.

This lake which is called *Hhotaibe*, or *Behirat el Merdj*, may be about seven or eight leagues in circumference. It has no apparent issue, and hence I am led to imagine that there exists a subterraneous outlet, for it does not increase in the rainy season, nor does it

diminish in the dry weather. It preserves the same level at the dissolution of the snows, which takes place in March and April, at which period the rivers that run into it are considerably swollen. Its water is drinkable. There are a great many antelopes and wild boars, as well as water fowl, to be met with in its neighbourhood.

Although the water of all the branches of the Barrada is good, the opulent make use of a particular spring, produced by the filtering of the branch Tora, the water of which is extraordinarily clear, light, and delicate. I generally drank this water, although I had a fine fountain of marble in my apartment, two in the garden, three in the offices, and others in the interior of the house.

The river Barrada washes the southern walls of the house which I occupied, and forms at this spot a sheet of water 57 feet wide, in consequence of a large mill which is established there, but it is not more than a foot deep.

Damascus contains more than 500 large magnificent houses, which may be called palaces; but as their magnificence is confined to the interior, their fronts being in no wise distinguished from other houses, they do not in the least contribute to embellish the city.

The different Christian communities have each their temple. There is a Greek, a Maronite, a Syrian, and an Armenian church; three convents of Franciscan monks, one composed of Spanish observantines, and the other two of Italian capuchins; all these monks bear the title of missionary. The united or Catholic Greeks have no temples of their own; they celebrate their worship in the churches of the three convents.

The Greek Catholic priests live in a singular manner; they go among the inhabitants, who provide them supper and lodging. In the morning they say mass in the house where they have passed the night; breakfast is then served to them, and they retire after receiving a piece of money worth two piastres and a half. It is in

going thus from house to house that they are maintained, and paid by devout people. The Spanish monks sojourn at Damascus during twelve years, three or four of which they pass in learning Arabic; because they confess and pray in that language. They were tolerably well treated at the time I was there, although they had suffered much in former times.

The Greek patriarch of Antioch has his see at Damascus; he receives fixed contributions levied on the baptisms, marriages, and burials of Christians of every denomination, who are obliged to be married in the presence of the minister appointed by him for that purpose.

There are eight synagogues for the Jews, who, I was assured, were at that time very well treated. I observed, however, that the fanaticism of the people of Damascus surpasses that of the inhabitants of Egypt, since an European cannot without danger present himself in the streets in the dress of his country, but is obliged to assume the costume of the East. A Christian or a Jew cannot ride on horseback in the town; it is not permitted them even to have an ass to ride upon.

The number of mosques and chapels is truly inconceivable, but there is nothing handsome in them, except the mosque *Zekia*, which is to the north-west of the city, and contains an hospital for the sick poor. In the middle of it is to be seen a superb cupola surrounded by several smaller ones, and accompanied by two lofty minarets, narrow and pointed like needles, which are surrounded by a great number of smaller cupolas. The hospital always contains a great number of sick and lame poor, who are lodged and fed at the expence of the establishment.

In Damascus there are two hundred merchants permanently settled. The two which pass for the richest, are named *Schatti*, and *Mehemed Sua*; the capital which each of them has in circulation, is estimated at four thousand purses, or five millions of francs.

The commerce is carried on generally by the caravans; the most considerable of which are, 1st, That of Mecca, which surpasses all

the rest, and which used to perform the journey once a year, when the circumstances of the country permitted it; but, on account of the invasion of the Wehhabites, it is now suspended.* 2d, The caravans of Bagdad, which perform three or four journeys in a year, with more than 2500 armed men each. They are generally thirty days in traversing to or from Bagdad; but a courier, mounted upon a dromedary, goes the distance in twelve. The caravans of Aleppo, which set out commonly two or three times a month, perform their journey in twelve days, whilst a courier takes but three. They reckon besides several small caravans, which are daily arriving from or setting out to Berut, to Tripoli in Syria, to Acre, and other places.

The necessaries of life, though abundant, are always at a high price. This arises from the accumulation of numbers produced by the great activity of commerce, which reigns in this city. The following is a list of the prices of provisions in 1807:

The artal of meat	72 paras.
The oka of best bread	12
The oka of common bread	8
The artal of oil	100
A fowl	50
A chicken	25
The artal of butter 4 or 5 piastres.	

The weights and measures are the same as those in use throughout all Turkey. The artal contains 600 drachms, the oka 400, and the ounce 50.

The money is also the same as in Turkey. The piastre of Spain and the dollar of Germany are each worth 180 paras; but the money of Constantinople gains here, since the Turkish piastre is worth 45 paras, and the other coins are in proportion. The sequin of Venice is worth 410 paras.

* Since the Turks have again taken possession of Mecca and Medina, the caravans and pilgrimages have been gradually recommencing. (Note of the Editor.)

I remarked that the oxen here are very large, but they are not employed in the works of agriculture. Buffaloes however are used in their stead.

The principal products of the country are wheat, barley, hemp; grapes; *meschmesch*, a sort of apricots which they dry; pistachio nuts, and every other kind of fruit. The little silk they collect here is of a good quality, the surplus required for their manufactories is imported from the neighbouring countries, as is also all the cotton which they use, there being none cultivated at Damascus. The produce of honey is abundant, but the inhabitants do not know how to work the wax; they make only yellow tapers, which are very bad. Sugar is obtained from Egypt and Europe, and rice entirely from Egypt.

The fertility of the earth is so constant, that the inhabitants do not remember to have seen a year of scarcity.

The labourers or villagers in general are in easy circumstances, notwithstanding the enormous taxes levied by government, and a thousand other oppressions, such as being obliged to board and lodge the troops, &c. If under these burthens this class of people are rich, what would they be under a just and liberal government?

The climate of Damascus is mild in general; it is not too cold in winter, and although the heat in summer is sometimes very great, it is modified by the freshness of the waters, the shade of the trees, the disposition of the houses, &c. There are some years in which snow falls in the city, but it falls every year upon the mountains. The winds blow from the east and west without any fixed period, and very rarely from the other points. It rains seldom from April to November, but regularly and moderately during the other months, and always with a west wind. The thawing of the mountain snows generally takes place in April, and sometimes towards the end of March. I have already said that the summits of the most elevated mountains are perpetually covered with snow. Owing to this circumstance, ice is sold at a moderate price at Damascus, and renders the use of artificial ice-houses unnecessary. The shop-

keepers sell refreshing drinks composed of and iced by the snow, but they are ignorant of the art of making ices.

The thermometer generally marked 17° 3′ to 20° as the lowest and highest degrees of heat daily.

I was assured that there were enormous swarms of flies, bugs, fleas, and gnats in this city; but I was agreeably surprised to find scarcely any. It appears however that there is a species of gad-fly, the bite of which is very painful.

There are but few serpents and scorpions, and they are not very venomous.

The mules are very good, and the asses excellent, like those of Egypt.

I obtained the following information concerning the horses, of which they reckon six different breeds. The first, named *Djelfé*, derives its origin from Arabia Felix, or Yemen. Horses of this breed are rare at Damascus, but are pretty common among the Arabs in the neighbourhood of *Anaze*; they are admirable for speed, are the true horses for battle, very sprightly, full of fire, and never appear fatigued; they support hunger and thirst for a long time, are as mild as lambs, not passionate, and they never bite or kick. It is requisite at all times to give them much exercise and little food. They have a lofty stature, narrow chest, and rather long ears. This is not the finest breed, but it is incontestably the best; a perfect horse of this breed, as they all are at the age of two and three years, costs at least two thousand Turkish piastres.

The second breed, called *Seclacui*, comes from the eastern part of the desert. What I have said concerning the breed of Djelfé may apply equally to this; which differs from the former only in the place of its origin, for the great connoisseurs can hardly distinguish them; their value is nearly equal; however, the Djelfé is preferred.

The horses of the third breed, called *Oœl Mefki*, are perfectly beautiful: they do not equal the two first for their swiftness in running, but they surpass them in figure, which presents the fine

proportions of the Andalusian horse, which they much resemble. They are the true horses for parade, and very common at Damascus. They come from the neighbouring deserts; their ordinary price is from 1000 to 1500 piastres.

The fourth breed, which they distinguish by the name of *Oœl Sabi*, is as similar to the *Oœl Mefki*, as the breed *Seclaoui* is to the *Djelfé*, that is to say, these two breeds are so nearly equal in beauty, that none but skilful veterinarians can distinguish them; consequently their price is generally from 1000 to 1500 piastres, when they are without blemish, and three or four years old.

The fifth breed, known by the name of *Oœl Tridi*, is very common; it comes from the neighbourhood of the city, and furnishes fine and good horses; but it is requisite to try and know them well, for there are many vicious ones found among them; they have not the excellent qualities that are admired in the preceding breeds, but are reckoned good; and when three or four years old, generally sell for 600 or 800 piastres.

The sixth breed, which comes from the neighbourhood of Bassora, is called *Oœl Nagdi*; it is accounted excellent, and if it does not surpass those of *Dejelfé* and *Seclaoui*, it at least equals them. Horses of this breed are little known at Damascus, and connoisseurs assert that they are incomparable. Thus their value is arbitrary, and always exceeds two thousand piastres.

There are very few black Arabian horses, the greater part are dapple grey, or bay brown.

The dress of the inhabitants of Damascus is a mixture of the costume of the Arabs and Turks; the Arab cloak with large stripes is very common. The Kaouk, or the high Turkish cap, is worn only by the Turks, or very rarely by the Arabs, who generally cover their heads with a red cap of a monstrous size, which hangs more than half a foot behind them, and covers the back of their necks; a shawl of striped muslin or silk, passing round the head beneath the pendant part of the cap, produces a whimsical and awkward head-dress.

They also wear a species of shirt or cloak of a narrow-striped black and white stuff, exactly similar to the *Djilabias* of Morocco, except that it is loaded with an embroidery of different colours behind.

The women go out covered from head to foot with large coarse white cotton veils. They wear also enormous pantaloons.

Those of high rank are extremely discreet and modest. They preserve with grace and delicacy the dignity which belongs to their situation, but the lower orders are very free, and even dissolute. All wear a handkerchief of transparent silk, generally yellow with flowers painted upon it, that covers the whole of the face, and with their immense white veils, gives them the appearance of walking spectres; but many of them throw the handkerchiefs over their forehead, so that their faces, like those of the African females, are only covered by their veil, which they open and close at pleasure. This freedom procured me the means of ascertaining that the women of Damascus are generally pretty, and some truly beautiful. They have all a very fine and fair skin, with a good colour.

The race is much handsomer than it was formerly. In Damascus we meet with none of those chlorotic females so frequent in Jerusalem and in Arabia, nor any of those gipsies with the tanned complexion of the other countries of Africa; nor those dirty, blear-eyed, disgusting children of Alexandria, and of so many other Mussulman nations; nor again those parched, copper-coloured, and black men of Africa and Arabia. Among the women and children are to be seen some celestial countenances. The men have a masculine aspect, a fine colour, and are well proportioned, robust, very fair. * In short, they are quite different people from those of Africa and Arabia, with the exception of the inhabitants of Fez, who differ least from them. I observed several women who, notwithstanding

* In this description of Damascus, as in several other parts of my travels, I have to make my excuse to those authors who speak in a totally different manner. I relate what I have seen with my own eyes.

their ungraceful coverings, contrived to manage their drapery adroitly, and walked with all the grace of European ladies.

There are very few swarthy, lean, and really ugly persons of either sex to be met with at Damascus, except the Arabs of the deserts, who come accidentally upon business, and who in form and costume exactly resemble the miserable natives of Hedjaz.

The people of Damascus commonly enjoy very good health, the women in particular are seldom ill. I believe that the general affluence, a regular conduct, a quiet life, moderate occupation, with the use of hot baths, produce these happy effects. The only endemial disease of the country is a malignant tertian fever, which, if not well treated, degenerates into obstructions, dropsy, or quartan fever. The ordinary duration of lives at Damascus is from 70 to 80 years, but some attain 100.

It is with difficulty that the plague introduces itself into Damascus. It has only appeared four or five times, and then feebly, during the space of twenty-four years; and for ten years it has not re-appeared at all. When the plague is brought by sea, it is least disastrous, occasioning but few deaths; but when it is introduced from Aleppo, it is very destructive, and carries off many victims. The inhabitants, however, take no precautions, and I was astonished to see them preserved from this scourge when it exercised its ravages at Aleppo. The caravans, travellers, effects, &c. were expedited or received daily without any cautionary measures, and Damascus had escaped this destructive evil. This proves that actual contact is not alone sufficient to communicate the plague, and that there must be likewise combination of personal and local predisposing causes.

I found here two Frank or European physicians, six others who were natives of the country, and an infinity of empirical adventurers, male and female, as in all other Mussulman countries.

The country being peopled with industrious labourers, and active merchants, triflers cannot make a fortune here; hence there are but few magicians or soothsayers at Damascus; and if by chance

a new one arrives, he soon discovers that he is not likely to reap great advantages.

There are twenty large [illegible] of smaller ones. The principal branches of education are taught in five of the schools, but these studies are confined, as in all other parts of Turkey, to the knowledge of religion, which comprehends at the same time their course of legislation or jurisprudence.

There are, besides, lectures and public explanations daily given at the great mosque, and in some others. These instructions are given by about twenty doctors of law, respectable for their qualities and knowledge; but it may be said that there are but two or three among that number who are truly learned in their profession.

The lower orders of people enjoy in general an easy competence; there are not many poor to be seen, and rarely any beggars. If there are but few blind persons to be met with in the streets, there is on the other hand an infinity of individuals who call themselves saints, and appear as madmen or ideots, with a view to attract the veneration of the public. On the occasions of marriages, circumcisions, and funerals, the people make very little parade or solemnity, and the very rich none at all. The Christians celebrate their marriages with more pomp than the Mussulmen.

During the nights of the Ramadan the mosques and streets are illuminated, the people come and go, but all is tranquil, and there is no noise of any kind. With the exception of this, I do not believe that the inhabitants of Damascus have any public festival of consequence.

Notwithstanding the advancement of civilization in this city, and though the subsistence of the greater part of the population depends upon the manufacture and commerce of linen and silks with which they are almost all dressed, there was a numerous party which wished for the arrival of the Wehhabites.* They are, however, aware that

* Yet when the Wehhabites approached the city subsequently to the visit of Ali Bey, the inhabitants defended it with courage. (Note of the Editor.)

these sectaries consider the use of silk, tobacco, &c. to be sinful, and that by their religious principles they would raise insurmountable obstacles to manufactures and commerce.

The government of the city of Damascus, and a large extent of country to the south, as far as Halil or Hebron, beyond Jerusalem, and northward to the neighbourhood of Aleppo, is in the hands of a Pacha of the Grand Seignior, who, as well by the extent of his government, as by the noble charge of the safe conduct of the great caravan to Mecca every year, under the title of Emir-el-Hadj, or Prince of the Pilgrimage, enjoys the highest consideration at court, and is looked upon as one of the first dignitaries of the Ottoman empire.

The fixed revenues of this pachalik are estimated at four thousand purses or five millions of francs; but the imports, presents, and concessions, increase the sum considerably. The Sultan had at this time just entrusted to him the government of Taraboulous or Tripoli in Syria, which is not less considerable.

In the whole extent of territory which he governs, the Pacha has perhaps five or six thousand Turkish, Mogrebin, and other soldiers under his orders; but at this period being on a tour for the purpose of collecting the tributes from the south as well as of quieting the disturbances at Jerusalem, he had with him, it is said, an army of ten thousand men.

During the absence of the Pacha, the city is governed by the *mutsclimm*, an officer of the first rank.

The other functionaries are the *mollah*, or the chief of the civil tribunal; the *kadi*, or ecclesiastical judge; the *moufti*, or chief interpreter of the law; the *aga of the janissaries*; the *capicoul aga*, or governor of the citadel; and the *kiahia bey*, or pacha's lieutenant.

Damascus is surrounded by walls with towers and some ditches; but all these works are half in ruins, and not in a state to withstand a regular attack; besides, the exterior suburbs surround the wall on all sides.

The true defence of Damascus consists in its gardens, which, forming a forest of trees, and a labyrinth of hedges, walls, and ditches, for more than seven leagues in circumference, would present no small impediment to a Mussulman enemy, who wished to attack the city.

Among the tribes of Bedouins, that inhabit the deserts in the neighbourhood of Damascus, the most considerable is that of *Anaze*; the prince or grand scheik of which, is called *Fadde*. This tribe inhabits the desert to the east of the city, and extends itself to the neighbourhood of Bagdad. I was assured that all these Arabs had adopted the reform of Abdoulwehhab.

I visited the village of Salakhie, at which the inhabitants of Damascus have their pleasure houses. It is tolerably large, has two great public markets, and an infinity of houses and gardens scattered over the surrounding country. It is situated at the foot of the mountains, northward of Damascus, and is truly a delightful spot.

CHAP. XXI.

JOURNEY TO ALEPPO. — DESCRIPTION OF THE KHANS. — CARAVAN. — TADMOR OR PALMYRA. — TOWN OF HOMS. — RIVER ORONTES. — TOWN OF HAMA. — FREEDOM OF MANNERS. — NOCTURNAL RENCOUNTER. — ARRIVAL AT ALEPPO. — REMARK ON THAT TOWN.

AVAILING myself of a caravan that was going to Aleppo, I mounted my horse and left Damascus on Saturday the 29th of August, at four o'clock in the afternoon. Having proceeded for more than an hour through gardens, I advanced along a plain towards the N. E. on which are several villages, and at eight arrived at a khan, called Khan Khossier, where I joined the caravan.

Sunday, 30th August.

We set out about three o'clock in the morning, towards E. N. E. over the great plain of Damascus. Two hours afterwards we entered a defile, which is said to be dangerous, and is terminated by some ruins of an ancient work, and by a cistern in which water is generally found.

After having passed over the mountains, we traversed another large plain in a N. N. E. direction, in which is situated the village of Cotaifa, where we arrived at a quarter before eight in the morning. This village has several gardens, and a mosque, which, though small, is very pretty. I rested there during our stay at Cotaifa until ten in the evening, when we resumed our route to the northward.

Monday, 31st August.

After having ascended several small hills in different directions, we arrived a little before mid-night at Khan Aarous, which is fall-

ing to ruins. The village of Maloula lies a league to the west of this Khan.

Continuing our march to the N. N. E. across a flat country intersected with hills and deserts, we arrived at Nebka at eight in the morning. This town is well situated, and may contain about a thousand families. There are several gardens and excellent water.

All the country on this side of Khan Khossier is entirely calcareous, scattered over with round stones of the same nature, and entirely destitute of vegetation except some patches of grass.

The natives were spreading a rumour that the Arabs of Anaze, having marched against the Wehhabites, had taken from them a certain number of women, young girls, and children, and that they had brought them into this country to sell them as slaves; treating them as infidels, unworthy to be Mussulmen. I had been told at Damascus that the Anazes were the friends of the Wehhabites, which made me presume, that this war was carried on by another tribe or canton of Anazis, a considerable nation, or perhaps, that this was a new war which had commenced between the two nations.

Tuesday, 1st September.

We set out at half past four in the morning towards the N. N. E. by a good level road, and halted at Kara about seven. This place contains 300 families, and is situated in a fine position upon a height, with some gardens. It was formerly more populous; the bad government is said to have been the cause of its present depopulation; half of the houses are falling to ruins.

The country through which we had just passed was entirely barren, like that of the preceding day.

The caravans always stop in the Khans, which are situated near the towns and villages. As for myself, I had lodged the preceding day at the house of a Christian husbandman, and this day I lodged at a Mussulman husbandman's. There is a character of candour and goodness among these inhabitants which pleases me infinitely

Their houses are remarkable for their extreme cleanliness; and they themselves are in comfortable circumstances, well dressed, and not in want of any furniture or utensil that is necessary for the service of their household. I remarked in particular, that they have a great abundance of pretty little Turkish mattrasses and cushions, these articles seemingly constitute their principal luxury.

Having often spoken of the khans, it appears to me necessary to give a description of the buildings of this kind which I met with in Turkey.

A khan is a quadrangular edifice, having sometimes towers at the angles, and is crowned with battlements in the same manner as a fortress. These monuments are more or less considerable. Their usual size is about 133 feet on each side. In the interior they consist generally of two courts surrounded with stables. Some have a mosque, or simply a chapel, in which travellers pray; and there are others that have dwellings. I believe that all the khans have been built by order of government.

These establisments are always open. The caravans and travellers enter and go away, without saying a word to any one; in short, without asking permission, or taking leave on their departure. Every person stays as long as he thinks proper, without paying the smallest contribution to any body.

So fine an institution in the Turkish empire is an effect of the principle in religious morals, which establishes as one of the indispensible obligations of a Mussulman, that he shall exercise hospitality towards all travellers of whatever nation or religion. In consequence of this principle, there are khans in all places peopled as well as desert, where the traveller has to halt. Those that I visited are very well built of stone, some even with an architectural embellishment; but as they are all very ancient, some are going to decay, and I believe that they will never be repaired. This strengthens my opinion that the period of Mussulman glory is entirely past.

Our caravan was composed of nearly three hundred beasts of burden, as well mules and horses as camels and asses. There was, however, a greater proportion of mules, and almost the whole of these animals were from Aleppo. The mules, though not large, are strong, courageous, and very lively. The asses are of an interesting species; they have very long legs, and bodies as large as those of mules. They are equally lively and courageous, and are hardly to be distinguished from them except by their large ears, which they always carry erect. Both the mules and the asses are commonly black; they try to outstrip each other in speed.

There was a great number of travellers, women and children of both sexes, with us.

From information which I received it appears, that Taraboulous or Tripoli, is almost exactly to the west of Kara. Baalbek, a large city in ruins, is situated at the distance of a day's journey W. S. W. from hence. At an hour's distance towards the west, is the river Caffara, which empties itself into a lake. At the distance of twenty-two hours, or three days journey eastward, is *Tadmor* or *Palmyra*. This city, once so famous, is even now half as large as Kara; that is to say, it may contain five hundred families. In going to Palmyra, travellers stop the first day at the village *Haouarinn*, and the second at that of *Kariteinn*. The Arabs of Anaze, distant two days journey towards the S. E. extend their dominions and incursions as far as Palmyra. There does not exist any tribe of Bedouins between them and Kara. A man upon a dromedary goes to Palmyra in less than a day.

Wednesday, 2d September.

The caravan set out at half past three in the morning, ascending and descending mountains in a N. ¼ N. W. direction. We arrived about six at a group of houses, looked upon as a fortress, and called *Kalaat el Bridj*. It contains some inhabitants and cattle.

Two hours afterwards we arrived at a spot which is said to be dangerous. It is a defile commanded by heights, upon which there are several heaps of stones in the form of parapets, which are supposed to have have been erected by the robbers. All the armed men belonging to our caravan ascended the heights, which border the road, and remained there under arms until the whole of the caravan had passed; from hence, is seen at a great distance to the north, the village of Hassia, where we arrived at a quarter before ten o'clock in the morning. We had passed near a khan, which was falling in ruins, at a short distance from the village.

The whole country from Damascus is a barren desert, in the midst of which stands Hassia, a miserable village, containing however a few small gardens.

Thursday, 3d September.

A little before one o'clock in the morning we resumed our march towards the north. Three hours afterwards we passed a small village; then turning towards the N. ¼ N. W. we arrived at Homs at half past eight.

We had traversed a round-topped mountain, with a very gentle declivity towards the east; from this eminence, bounded on the west by the high mountain-chain of Lebanon, we discovered a vast horizon. The whole country is deserted; but we began to perceive a reddish earth, of a different quality from that which I had remarked the preceding days, and covered at this period with small parched plants. The soil seemed susceptible of good tillage.

At sun-rise we found ourselves suddenly enveloped in a thick fog, which disappeared in about ten minutes as suddenly as it had risen.

The women in this country are generally provided with a long pipe as well as the men. I this day perceived one of those belong-

ing to our caravan, seated very gravely on her horse smoking a pipe four feet in length, with her face completely uncovered. She was a girl about 18 or 20 years of age, handsome as an angel, but the use of the pipe rendered her hideous in my eyes.

Homs is a considerable town. It is said to contain from 25 to 30,000 Mussulmen, and 300 Christians, but no Jews. There are a great number of mosques, with high detached minarets, according to the Turkish custom; two Schismatic Greek churches, and one Syrian church; also bazars, or markets, well supplied and filled with people; large coffee houses not less frequented; an alcaisseria or market for silk stuffs; one large and several small khans. The streets are well paved, but the houses, though built of stone, present a dull appearance on account of their black colour, for the material is uniformly basaltes or trapp. In short, all the various characteristics may be observed at Homs which serve to distinguish a great city.

The inhabitants seem to carry on a very active commerce. They have very large harvests of different grains; but they obtain their oil from the coast, and their rice from Egypt. The provisions and water are good; but the bread is made in cakes as in Arabia. The water that is drunk comes from a fountain; that of the wells is not drinkable.

The river Wad-el-Aassi, which is the ancient and celebrated Orontes, flows at about half a league to the west of the city, and supplies a number of canals which serve to water the gardens.

The governor, the kadi, and all the officers of government are native Arabs, to the exclusion of the Turks. This city is dependent upon the Pacha of Damascus, who nominates the Scheik el Beled, or governor of Homs, from among the natives of the city or territory, conformably to the constitution of the country.

The walls of the city are surrounded by a space forming innumerable burying grounds, which indicate the great population of this place. Towards the south, upon an isolated mountain, which

has the appearance of the ruins of Alexandria, stands a fortress of a very ancient date, with a number of cylindrical towers, advantageously situated, but now half in ruins.

The position of the city is equally good. It is a little elevated, very airy and healthy; consequently the plague has committed no ravages here for the last fifteen years; and whilst this scourge desolated the city of Aleppo, the inhabitants of Homs were not affected, notwithstanding their active commerce with those of that place, and their want of precautions to shun the contagion. On witnessing such things, one is tempted to excuse in a certain degree the fatalism of the Turks and Arabs, which is the cause of their heedlessness in this respect.

There is at Homs a door, some remains of walls, and two towers, which are the ruins of the abode of the ancient Greeks.

Taraboulous is distant three days journey from Homs towards the W. S. W. The first day, travellers halt at Hadidi, the second at Scheik-Aaraschi.

To go to Palmyra, it is necessary to go first to Hassia, and from thence to follow the route already pointed out. It is reckoned four days journey from Homs to Latakia.

Friday, 4th September.

The caravan resumed its march at half past two in the morning, in a northerly direction. We left the little village of *Dedd et Teille* upon the right about five, and entered Rastan at seven.

The country which we had traversed was as elevated as that of the preceding evening; the plane of it is more vast, and there is an almost unbounded horizon towards the east, terminated to the west by the chain of Lebanon, the ascent to which commences at two leagues and a half distance from the road. The second and most elevated range of mountains is covered with snow.

Although the greater part of the soil is uncultivated, it is composed of a fine vegetable earth, and is covered with the same parched-up plants, which I have already mentioned.

Rastan is a poor village, inhabited by husbandmen, situated upon the edge of a frightful precipice, the foot of which is washed by the Wad-el-Aassi. When seen from above, this river appears narrow; it makes in this place a current from the west to the north-east, across a narrow and deep valley. The village stands upon the right bank of the river. All the houses are built of black trapp, as at Homs. The ploughs are made of wood without any iron. There was a period, without doubt, when this village enjoyed a degree of grandeur; of this I found several vestiges in the numerous fragments of marble columns, enormous blocks of granite, and ruins which indicated the last period of decomposition. The whole appears to have belonged to a very distant period. May not these ruins be of the same date as those of Palmyra? May not the important position of this point have been chosen formerly as a military station? I cannot decide the question, for want of materials to enable me to make researches.

I descended at sun-set to the bank of the river, where the caravan was encamped, and went to visit a khan, which is a fine building, a mill, and afterwards a bridge of eight or ten arches. The river is intersected by large and well-constructed banks, that serve to supply the mill with water, which falls with much violence. The water is good but turbid. I presume that the mean breadth of the river may be about fifty feet; the current is rapid, and the borders are marshy. The bed is so very deep, that its waters cannot be of any use to the adjacent land, which remains uncultivated and barren for want of irrigation.

Saturday, 5th September.

We continued our march at midnight, leaving the river upon the right, and ascending the elevated plane, directed our course to

the north, with some trifling deviations. After having again descended by a gentle slope, we entered about five o'clock in the morning the city of Háma, situated at the foot of a small hill, which we had just passed; and we crossed the Orontes, which flows through the middle of the city, for the second time.

Háma is a very considerable city; its population is said to be double that of Homs, and may therefore be reckoned at eighty thousand souls, but I believe it amounts to near a hundred thousand. The situation is charming, particularly on the side of the principal part, which is situated on the right bank of the Orontes, upon the upper plane of the ground. The remainder of the city descends in the form of an amphitheatre to the side of the river, and ascends in like manner on the other side upon the left bank, where it extends considerably, and encloses a mountain of some height in its precincts. In short, the extent and aspect of Háma announce a city of the first order; and I cannot refrain from expressing my astonishment, that it has not more strongly attracted the attention of travellers and geographers, whose descriptions and maps had hitherto led me to believe that both these cities, Homs and Háma, were only villages, a little larger than the others.

There are many houses entirely built of stone; the greater number, however, have only the lower part so constructed, whilst the upper part is of brick work covered with white marl. There are several in the outer suburbs which are crowned with conical cupolas as at Damascus.

The streets are in general narrow and irregular; but the principal ones which form the bazars, are tolerably straight and wide, several of them are entirely covered over.

The bazars are numerous, and abundantly furnished with provisions and merchandize. The crowd of persons in them is sometimes immense. There are several handsome and well frequented coffee houses, and many mosques with lofty minarets; but all those which I visited, are small, being composed only of a narrow court,

with a fountain or reservoir of water in the middle, a range or two of arches resting upon pillars, where the mehreb or the niche for the Imaum is placed, as well as the monbar or the tribune for the Friday prayer.

The river, over which are two bridges, forms a most interesting picture. It is enclosed between houses and charming gardens. Its water bounds in cascades over numerous dikes, placed one above another across the river. The intention of these embankments or dikes, is to direct the water upon several hydraulic wheels, some of which are nearly 32 feet in diameter. These wheels serve to raise water from the river, and are so well constructed, that far from producing the noise and the tiresome clacking, which arise generally from machines of this kind, they emit, on the contrary, extremely sweet and grave sounds. The water is conveyed, raised by these means, to its different destinations by aqueducts supported upon arches; one of which I particularly examined, and it appeared to me very handsome. They are without doubt the remains of ancient times, but it is praiseworthy to have preserved them from sharing the general destruction which has reigned in the country.

The water raised by these means is conveyed to the different mosques, and to other parts of the city. The remainder waters an infinite number of gardens, situated in the suburbs, upon the left bank of the river.

Almost all the inhabitants of Háma are Arabs; there are but few Turks. I saw some Christians and Jews; but I do not know their precise number. Their is a great proportion of Arabs of the Desert, who wear the costume of Hedjaz.

The provisions are good, and the fruit and vegetables abundant. The meat is not so good a quality. The bread is made like the Arabian cakes. The water of the river, though rather turbid or whitish, is nevertheless good.

I remarked among the inhabitants the same inclination for commercial dealings as among those of Homs and Damascus. There

are manufactories of every kind on all sides; at the Alcaisseria, which serves as a bazar for the silk stuffs, there are considerable assortments.

There are some edifices at Háma built in the European taste, with large windows.

Upon my arrival in the city I thought I was entering a large hospital. The men, women, and children, during the hot months, almost all sleep in the streets, upon terraces, or before the doors of the houses. As it was still early, I observed the greater part were sleeping in perfect security; others, who were already awake, looked at me as I passed, without giving themselves the least uneasiness; some were dressing themselves leisurely, and the women attended to their toilette with the same liberty as if they had been in their closet. I had an opportunity of remarking many heavenly countenances among them. In reflecting upon this custom shall it be said that the manners of these people are extremely depraved, or intirely innocent? I dare not attempt to decide the question, as I staid a very short time at Háma. In the house where I lodged were several women, ugly, it is true, who came and went freely, and even entered my apartment unveiled, to do the household duties as the servants in Europe; one of them, who was somewhat of a coquette, wore a large golden ring three inches in diameter through the right cartilage of the nose. The costume of these women is a large blue or white cotton shift, surmounted with an open cafftan, without a belt. They add to these vestments, rings, collars, bracelets, ear-rings, necklaces, ornaments for the hair before and behind, and in short such an infinity of jewels and trinkets, that when a woman of rank walks, she makes as much noise as the mules in the south of Europe, that are constantly loaded with small bells.

This city is under the dominion of the Pacha of Damascus, and is governed by an Arab of the country, who is nominated by him.

I remarked a school here of a new kind. Two old doctors sat in a mosque, the one opposite the other, having each a paper in his hand. A third old man, who was placed between them, exercised the functions of moderator. The two antagonists mutually attacked each other with scholastic arguments upon law points, and when they got too warm, the third imposed silence. A numerous circle of auditors listened to the discussion, which served them for a lesson.

As the waters of the river cannot ascend to the upper plane of the country, the aridity of this desert forms a singular contrast with the verdure and beauty of the lower plains; where irrigation is practicable.

Sunday, 6th September.

We continued our march at half past two in the morning, and crossed several hills to N. N.W. We passed a mosque to the right about sun-rise, and turning afterwards to the N. N. E. arrived about eight o'clock near the last remains of an ancient city, which by tradition is named *Litminn*. Among a heap of ruins I perceived a fine fragment of a cornice of red granite, several pieces of columns, and the remains of a grand aqueduct. About eleven o'clock, we entered the Khan Scheikhoun, which is at the foot of a village situated upon the declivity of a hill.

The country which we had just traversed is a continuation of the barren desert of which I have already spoken. The village resembles a large group of bee-hives, on account of the conical cupolas, which cover all the houses. The water used here is obtained from the wells, and is very good.

Monday, 7th September.

We continued our journey towards the north about four o'clock in the morning. The country presented numerous undulating hills

in the fore-ground, terminated by the high mountains towards the west, from which we were daily receding.

We passed near some ancient ruins which were in the last state of decomposition. There were also several wells of excellent water, each with a handsome stone stair-case to descend to the bottom. Although the whole country is deserted, the soil is composed of a fine red vegetable earth, and calcareous rocks.

At half past nine we arrived at Marra, a town containing about two thousand families, at the entrance of which I saw several handsome stone tombs, each forming an elevated mausoleum, surrounded by five or six steps.

Marra is the last city in this direction, under the government of Damascus; which extends three leagues further towards the north; so that this pachalik may be considered as a kingdom, from the Desert of Egypt to the gates of Aleppo.

I was lodged in a chapel, and I had my bed placed by the side of the tomb of the saint, who is very much revered.

Tuesday, 8th September.

It was half past three in the afternoon, when we began our march towards the N. N. E. There are two roads from Marra to Aleppo. The principal one, which is much frequented, was then occupied by the troops of the ancient Pacha of Aleppo, and as my Arabs feared to meet him, we took the other road which goes to the right, and is deserted. We passed through a village at sun-set, where there was a khan, and a well, at which we obtained a supply of water. Continuing along the road we turned towards the N. E. and E. N. E. about half past eight in the evening, and at nine we traversed a large douar, composed of tents, huts, and some houses.

Wednesday, 9th September

The night was dark, and the ground wet with a heavy dew, which prevented us from discerning any thing at ten paces distance. I was at the head of the caravan, with eight or ten Arabs on horseback well armed, having before me the mule which carried my papers, and which I did not entrust to any person during the night. We were proceeding in this order when, about two o'clock in the morning, we discovered, at only twenty paces before us, a troop of horsemen. There was no longer time to withdraw or to stop. I immediately cried out, "Out of the way, out of the way." The Bedouins answered with the same cry. We continued our march with our sabres in hand. My mule was already in the midst of the enemy's troop. Several armed men belonging to the caravan ran to me; one of whom, who was at ten or twelve paces behind me, fired his gun at random, and the ball whizzed past my left ear. All this took place in less than a minute. The Bedouins seeing our formidable disposition, thought proper to retire. After saluting us, they continued their journey, no doubt respecting our force for their party consisted but of twenty persons armed with lances.

We followed the road towards the E. N. E., and halted at half past four in the morning, upon the bank of a canal near some farms, where they were thrashing the grain.

We set off at ten o'clock in the same direction, and crossed some hills of calcareous rocks, upon which were plantations of olive trees. We entered Aleppo at three in the afternoon.

This city, called Haleb by the Arabs, has been the object of so great a number of descriptions, that almost all that can be said upon this subject will be pure repetition. Being continually frequented by a crowd of Europeans and strangers from every nation

on account of its commerce, it is almost as well known as any European city. I shall only say that it contains several fine edifices, with a great abundance of marbles of all kinds; that the great mosque is handsome though not magnificent; that the streets are well paved, and the bazars covered with sky-lights; but those of Damascus are much richer, and better furnished; that the heat is insupportable during the first twenty days of September, until the eve of the equinox; and that there was at this period a great tempest upon the western mountains, after which the atmosphere became temperate. I perceived among the Christians and the Jews a curious combination of costume, that of a cocked hat with a long eastern robe.

I was ill during the whole time I staid at Aleppo, and almost incapable of attending to the slightest occupation.

CHAP. XXII.

JOURNEY TO CONSTANTINOPLE. — ANTIOCH. — TARSUS. — HORDES OF TURCOMAN SHEPHERDS. — MANNER OF TRAVELLING IN TURKEY. — TOWN OF KONIA. — ASSIOM KAIRASSARE. — KUTAÏEH. — CHAIN OF MOUNT OLYMPUS. — SCUTARI. — ENTRY INTO CONSTANTINOPLE.

ON Saturday, the 26th of September, at five o'clock in the morning, I quitted Aleppo, accompanied only by a slave, a tartar, some muleteers, and an escort of five fusileers.

Turning to the west, with a slight inclination to the north, I ascended a desert country entirely composed of calcareous rock, and arrived at a village about half past eight, where the fusileers quitted me to return to their homes, because at a certain distance from Aleppo there is no fear of being pillaged by the Bedouins, and other petty robbers, who infest the neighbourhood of the city.

There is at this place, by the road side, a perpendicular excavation almost elliptical in form, about one hundred feet in diameter, and forty in depth. There is a gallery all round it, about half way down, which has apertures leading to different caverns. The Mussulmen think this is part of the ruins of a city which has been swallowed up. The Christians at Aleppo assert that it is an amphitheatre for the combats of wild beasts, which appears probable enough. It is also possible that this monument has served as a prison, or catacombs; or perhaps it was an immense cistern. I dare not absolutely decide on this point.

From thence the road winds more to the south-west, across rocks, which we were obliged to ascend and descend until three quarters past ten, when we stopped to breakfast at a hamlet called Tadil.

We set out again at half past eleven, and about one o'clock arrived at another village called Tereb, where we halted for two hours. We afterwards entered a large and fine plain studded with

villages. At half past three we inclined more to the south-west, and passed a village in ruins; traversed Hazeni, a considerable village at sun-set, and at six o'clock halted for the night in a hamlet called *Mortahoua.*

This great plain, the soil of which consists of fine vegetable earth in good cultivation, is thickly peopled; but unfortunately it does not possess any river or stream, so that the inhabitants have no other water than that of wells and cisterns.

There are many vestiges of ancient monuments to be seen in all these villages, and I presume that the great number of cisterns which exist, are of the same date. At every step are to be found fragments of cornices and other architectural ornaments, mingled with rough stones, which now serve for enclosures to the lands, as also fragments of columns, which are used to cover the wells. It is thus that the hand of time, always more powerful than the vain efforts of man, returns to nature that which art had raised up from it.

Sunday, 27th September.

I set out towards the west at half past five in the morning, and quitting the great plain about six, entered a very fine cultivated valley. The hills on each side were crowned with olive trees.

I had to traverse a difficult defile about seven o'clock, and after ascending and descending hills, entered at nine upon a wide valley, in which the town *Armana* is situated. We halted an hour afterwards near a fountain at the side of a garden, the water of which is excellent. These mountains of barren rocks have exactly the same aspect as those of Jerusalem.

Whilst we were at breakfast, six young girls presented themselves in the inside of the inclosure of the garden. It might have been said that they were the chosen of the country, they were so very handsome. Their faces, angelically fair, were embellished by the finest eyes in the world. The hedge of thorns which separated them from us, appeared to render them more bold, for they un-

covered and covered their faces at their pleasure. I remarked that they were not at all bedaubed as the women of Africa; they had only a little black round their eyes. I sent them a packet of confectionery, and they threw me a nosegay, (a pretty beginning to a romance this); but I could not entirely make out their costume, which I wished much to have ascertained. At eleven o'clock we parted, the best friends in the world, and I continued my journey.

We had first to ascend a very rugged hill surrounded with precipices, the summit of which we attained at noon, from whence I discovered the lake *Caramort*, about three leagues and a half distant towards the N.N.W. Being arrived at the foot of the mountain at one o'clock, among plantations of olive trees, we prepared our arms, because the Turcomans and the troops of Kouchouk Ali the rebel Pacha, who was near Scandroun or Alexandretta, were making incursions into the country, and extending their ravages as far as this spot. We arrived about three o'clock upon the right bank of the *Wad el Aassi* or Orontes, near which there is a village called *Hamzi*.

We traversed the river, which is not more than a hundred feet wide, in a boat, which not being caulked, was leaky on all sides. One man steered it with a long pole, whilst another was continually occupied in baling the water out of the boat, with a large scoop; but as all the efforts of this man did not suffice to throw out the quantity of water which entered this wretched bark, the two boatmen were obliged, after crossing every time, to drag it to land and to upset it, with a view of getting rid of the water which still remained. To what period of nautical knowledge must these poor fellows be referred? Having reproached this modern Charon, (whose white and venerable beard was not at all inferior to that of the steersman of Acheron), upon the bad state of his vessel, he told me that he expected a new one from Antioch; but having warned him that he ought always to have a provision of pitch and hemp to keep it in good order, since without those articles, the new one in a very few

months would not be worth much more than the old one, he appeared quite astonished, and received this advice as a thing of which he had never heard before. After a moment's silence he told me he should profit by my counsel, which appeared to him excellent.

We encamped upon the left bank of the river. The water is so tranquil at this spot, that it is hardly possible to discern the direction of the current, unless some floating body be thrown into it. The greatest depth is four feet and a half. The banks are clayey, covered with the slime of the river, and are sixteen feet in perpendicular height. There is an abundance of fish in this part of the river.

Monday, 28th September.

I commenced my march in a northerly direction at four o'clock in the morning, and proceded along the base of several mountains. At seven I passed a bridge of a single arch over a brook, and having crossed it, a man brought me a fish more than a foot long, which had just leaped out of the water upon the sand, and was still alive.

The road lying towards the W. N. W. I traversed another bridge about half past seven, which was thrown over a brook similar to the former. These brooks flow into the Orontes. Having arrived about eight o'clock at a fine running spring, I halted to breakfast.

About four miles to the north of this spring is the *Bahar Caramort*, or the Lake of Antioch, which is formed by several rivers, and the waters of which discharge themselves into the Orontes.

After reposing three quarters of an hour, I passed round one high mountain, and traversed other smaller ones, still following the banks of the Orontes, which has at these different points the same imperceptible current, and the same breadth. Turning afterwards

towards the south I entered the gate of the ancient Antioch about half past eleven, and after having proceeded during half an hour among kitchen gardens, in the vast compass of the ancient walls, I arrived at the new city, the governor of which, a Turk of the country, gave me a lodging in his house.

Supper was served up after sun-set. The repast being ended, the governor rose first, and casting his eyes by chance towards the heavens, he perceived a comet. He told me of it, and we looked at it together, but all the rest of the persons present were afraid, and trembled; I succeeded, however, in calming their minds.

The governor, named *El Hadj Bekir Aga*, a very estimable personage, loaded me so much with marks of affection and civility, that I had not a moment to myself; he was incessantly with me.

Immediately after my arrival, he sent an order to *Souaidie*, which is the nearest port, to prepare me a vessel to take me to Tarsus. The reason which obliged me to make this traverse by sea, was the danger of going by land, the roads being then infested by the brigands of Kouchouk Ali.

Antioch, called by the Turks *Antahia*, is a city which contains fifteen thousand Mussulmen, three thousand Christians of various rites, and a hundred and fifty Jews. The Greek patriarch of Antioch was at this period at Damascus, and the catholic patriarch in the mountains.

Modern Antioch occupies but a small part of the site of the ancient city, of which the vast line of wall still exists, and attests its former grandeur. The walls enclose a space of more than half a league in diameter, and encompass several mountains with ancient fortifications, which extend down to the plain. They are of stone, half ruined, and are flanked with towers at unequal distances. The ancient gate by which I entered is magnificent, but it threatens to fall every moment.

Before I entered by this gate, I saw upon my left a mountain,

the lower part of which is perpendicularly steep, and presents the form of the front of an edifice, with a square door, well cut in the middle, as also several windows hewn in the rock, with the same perfection, which appeared to indicate some caverns very interesting to the antiquary. The mountains enclosed within the walls have also at their base some perpendicular steeps, from which run several streams.

The streets of Antioch are narrow, but they have very elevated foot-pavements on each side. The houses are of stone, and have a sombre and monotonous appearance. They were the first that I had seen covered with tiles since I had left Mecca. Every thing indicates that this is a very rainy country. The inhabitants mix snow with water to cool their beverage. The climate is colder than at Aleppo, where no snow falls. It appears that the principal product of the country is silk. The water and provisions are good. The Arab cakes are the only sort of bread used. I met several women upon my arrival who were perfect beauties.

The governor of this city, who is dependent upon the Pacha of Aleppo, has a magnificent suite; during the short time I staid there, he appeared to me to keep the country in very good order.

Tuesday, 29th September.

It was noon when I received intimation that the ship was ready. I wished to leave immediately, but I was obliged to stay till the next day.

In the evening after supper, a French officer in a Tartar's dress, coming from Constantinople to go to Persia, presented himself at the governor's house, and believing that it was to me he ought to address himself, he lodged a complaint against a Tartar, who did not furnish him quick enough with the horses necessary to continue his route towards Aleppo. After having tranquillized

him, and pointed out the governor to him, I arranged the thing, and offered him my services. He went away afterwards quite satisfied with his reception. *

Wednesday, 30th September.

Having bid adieu to the honest governor, I set out at eight o'clock in the morning, and having crossed the Orontes upon a bridge, I followed the right bank at a short distance from the river, ascending and descending mountains, and making a thousand turns, which prevented me from observing always the exact direction of my road. I believe, however, that it was in general towards the W.S.W.

I halted about ten o'clock in a district planted with very fine gardens, and after continuing my journey in the same direction as before, I arrived about two o'clock in the afternoon, at the landing place of *Souaidie*, upon the banks of the Orontes, at a short distance from the sea.

The country which I had just traversed is delightful, intersected with mountains and valleys, and entirely covered with the finest vegetation, and most charming groves. The road, though bad, resembles rather the alleys in a well planted pleasure-garden, than a highway. It is intersected at every step by streams of limpid water, brooks, or small rivers. The valleys are covered with gardens and plantations, among which I particularly distinguished the white mulberry-tree, which forms little arbours entwined with vines, pomegranate and other fruit trees. Numerous herds of cattle of all kinds covered the mountains, and part of the vallies. The majestic Orontes, enlarged by the waters of the Lake Caramort, and by innumerable brooks, flows gently in the midst of this charming landscape. In short, every thing in these delightful

* This officer was Mr. Truilhier, commandant of artillery in the army of the fouth of Spain. (Note of the Editor).

spots announces the vicinity of the abode inhabited formerly by the beautiful Daphne.

The landing-place of *Souaidie* consists of five or six huts, and a small house inhabited by some custom house officers.

I embarked in a sloop at seven o'clock in the evening, and arrived an hour afterwards at the mouth of the river. The sea was very rough, and the bar of the river covered with raging waves. The heavens were obscured by heavy clouds that covered the horizon. The sloop received some alarming shocks in traversing the bar, before it arrived at the ship, which was kept out at sea, from dread of nearing the land during the rough weather.

We set sail the instant I was on board, although the wind was contrary.

Thursday, 1st October.

After having sailed the whole night and day with different contrary winds, our vessel crossed the mouth of the Gulph of Scandroun, and came to anchor near the land upon the coast of Caramania at eight o'clock in the evening. We passed the night on board.

Friday, 2d October.

We had hardly landed in the morning, when a number of porters, with mules and camels, always in readiness upon the arrival of vessels, in the hope of being employed, surrounded us, and seized upon our persons and effects, disputing and fighting among themselves for the honour of accompanying and escorting us. It is true that their eagerness is not destitute of that personal interest which is every where the prime mover of men.

At a short distance from the sea-shore, is a village called *Cazanlie*, very remarkable for the singularity of its construction. It is composed of about a hundred huts suspended on four poles

at an elevation of nine or ten feet; each hut is composed of a simple trellis-work of sticks and reeds, and resembles rather a bird's nest than a habitation for men. They ascend into them by means of a clumsy ladder *.

I remarked another village a little farther off, much better constructed, and much more interesting. It is a douar inhabited by Turcoman shepherds. The huts are small but extremely pretty, and built upon the ground. Each is composed of three treillages four feet high, covered with a roof of the same kind, in the form of a cylindrical vault. The trellis-work at the sides is covered with reeds, thatch, or branches, and the roof with skins. One side, which remains always open, is generally shaded by a kind of awning †. There are only women and children to be seen in the village. The men are tending the cattle in the pastures. The women, however, do not remain idle. They are occupied in making butter, cheese, and cleaning their dairies.

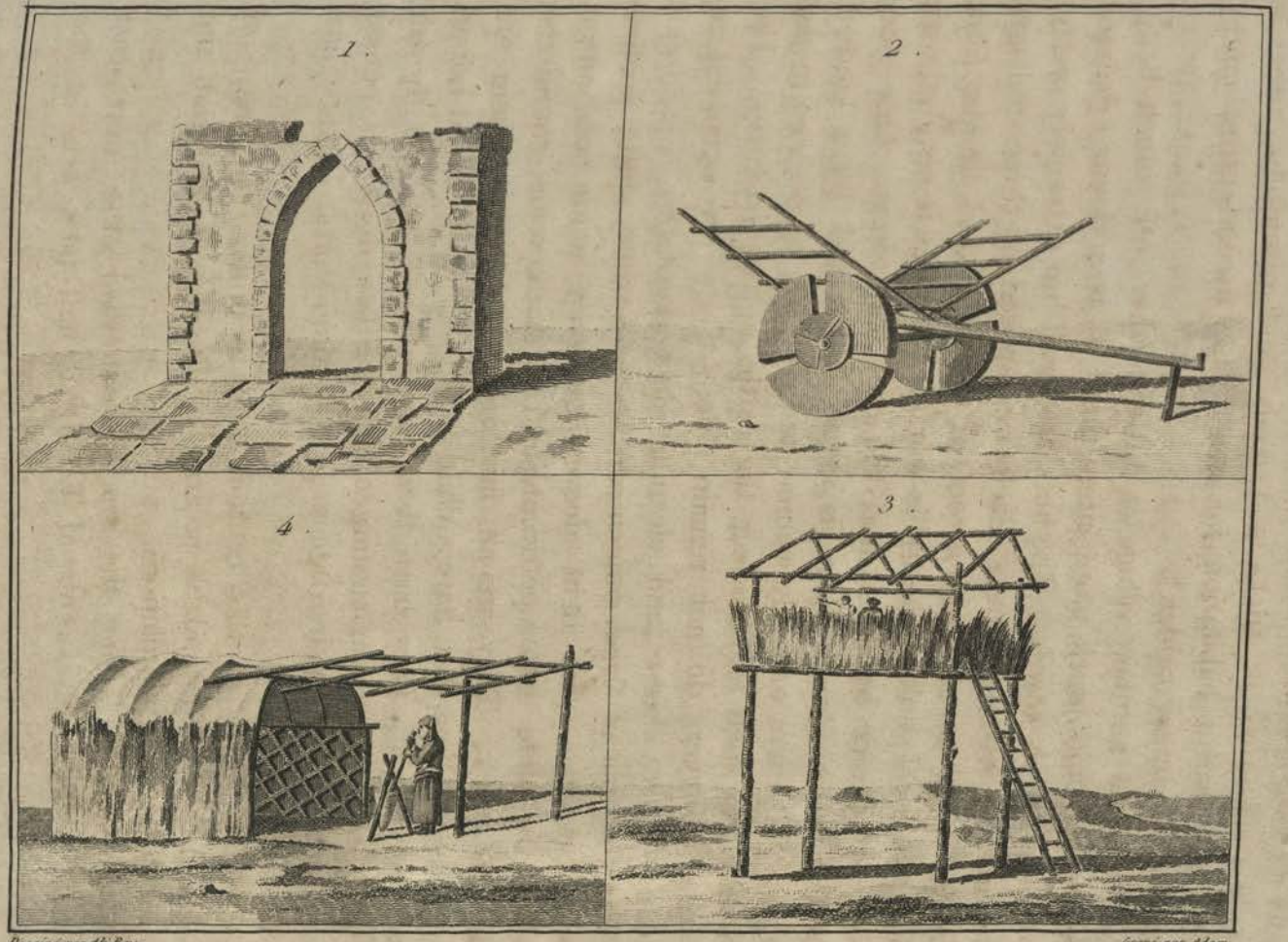
The costume of these women consists of a white shift; a close bodied garment, with tight sleeves, generally made of cotton quilting; a white cotton petticoat, and a handkerchief round the head and neck. They are all fair, and some among them are handsome. Those that have a child at breast, work with it bound upon their back. They have their faces uncovered, and though Mussulmen they appear to forget that the law does not permit this liberty. The children are well dressed in shirts, jackets, and coloured turbans.

The inhabitants of this canton, known under the name of *Turcomans*, are as formidable in arms as they are good, mild, and honest in their social relations.

After marching along the sea shore towards the north-east during three hours, I entered Tarsus at half past ten in the morning.

I had met a considerable number of buffaloes and camels upon the road, loaded with pack-saddles of different colours.

* See Plate LXXX. † See Plate LXXX.



Dessiné par Alex. Boy. *Gravé par Adam.*

Published by Longman, Hurst, Rees, Orme & Brown, London, Nov. 1815.

Almost all the men wear a white shirt and drawers, and a close bodied garment with tight sleeves; others, a little jacket without sleeves, bound round them by a belt; a high and pointed white cap, surrounded by a turban. They wear generally large black boots.

Tarsus or Tarsis (for it is pronounced both ways) is a tolerably large town, the houses of which are extremely ugly, being built of earth. It is situated in a large plain surrounded with gardens not far from the river in which Alexander the Great nearly perished whilst bathing. It was in the neighbouring plains, east of the town, that he vanquished the unfortunate Darius.

There was at this time but a single European in the place, and he was a Frenchman.

Cotton and silk appear to be the principal branches of commerce.

The rain fell in torrents all night.

Saturday, 3d October.

I set out at seven o'clock in the morning, first in a north-east direction; but half an hour afterwards, having traversed the river of Tarsus upon a bridge of three arches, I turned directly to the north, and followed the same direction the whole day.

Being arrived about nine o'clock at the extremity of the plain, I had to climb several hills, on quitting which I entered upon the chain of Mount Taurus, composed, as far as I could judge, of horn rock and trapp, sometimes grouped in enormous masses, sometimes in thin strata more or less oblique, and at others in very elevated points, forming a combination of perpendicular prisms, and presenting the appearance of crystallization; in fact, what is any primitive mountain but a colossal crystallization? I did not perceive the least trace of granite or porphyry.

This part of the chain is covered with superb forests consisting chiefly of oaks, cedars, cypresses, and lentisks. From every thing

which presented itself to my view this day, I was led to presume that the high mountains of the Isle of Cyprus were at a very remote period a continuation of Mount Taurus. The picturesque landscapes, the magnificent points of view, the superb cascades formed by water as transparent as crystal, which charmed me on every side, made me regret my inability to enjoy these enchanting prospects, except in passing.

On gaining the highest eminence I perceived a very ancient and magnificent causeway, constructed with large square stones upon a horizontal plane, along the summit of the mountain towards the south, and terminated by a triumphal arch, simple but noble, the upper part of which was beginning to fall in ruins. * This arch may be considered as a large balcony, that entirely commands the plains which were the theatre of the victory of Alexander over Darius. Hence there is occasion to presume that it was raised in honour of the conqueror. The causeway also is beginning to decay. I remarked upon the northern extremity, a rock cut in the form of a pedestal, upon which in former times there has probably been an inscription, but it appeared to me to be completely effaced by the inexorable hand of time, which sports with all the efforts which man makes to perpetuate the monuments of his pride.

After having made a short halt about three o'clock at the side of a fine spring, we arrived at half-past four at the road which goes direct from Aleppo to Constantinople, which we had not dared to follow on account of the rebellion of Kouchouk Ali. This great road appears to have been formerly very good, but is now wholly out of order. We arrived at the post-house at *Diaïde* about seven in the evening where we met five Tartars who had each left Aleppo before us.

Sunday, 4th October.

I was desirous to set out early, but it being the custom of the Tartars to set out late, I did not leave Diaïde until six o'clock in the morning.

* See Plate LXXX.

Our road lay to the N. N. E. until half past ten in the morning, when it changed to the N. W. I halted at six in the evening at a post-house in a miserable village called *Wadicaschli*, which the Turks called *Ouloukiscla*.

In proportion as we advanced towards the N. W. the part of Mount Taurus which we were traversing began gradually to lose its beauty, and at last presented nothing but bare rocks, the summits of which to the north were covered with snow. We had marched during the whole day by the side of several rivers, and springs of delicious water. We had found ourselves at three o'clock in the afternoon in a country a little more level and open, and at five we had passed near some villages surrounded with gardens and vines; and as it was the time of the vintage, the inhabitants invited us to eat some grapes, and made us a present of several baskets filled with this delicious fruit.

We had met during the day several troops of camels, which were of a different species from those of Africa and Arabia; their fore legs are shorter and thicker than the hind ones; their necks are stouter, and the whole of the front of their bodies is thickly covered with wool. We had met also several bands of Turcoman shepherds. What a difference between them and the Arab shepherds! The men, women, and children, are all perfectly well-dressed; the camels, which carry their effects, and the treillages of their huts, are covered with very fine Turkey carpets. They appear really to enjoy all the ease and pleasure of a pastoral life. It is among these people exclusively that models should be sought of those shepherds so often sung by the poets.

Monday, 5th October.

It was near eight o'clock when I set out towards the N. W. over a country consisting of barren hills, and afterwards over a wide uncultivated plain; at eleven o'clock I passed through a miserable village, the houses of which are small and built of earth; four hours after-

wards having crossed a river by a bridge, I entered *Erehli*, a town situated in the middle of a very fine district interspersed with gardens, on the left bank of the river, which runs to the north-east, and not upon the right bank, as indicated in the map of Arrowsmith. This town is tolerably large, but the houses are ugly, and constructed with earth or bricks dried in the sun; as is the case throughout all Caramania. The gardens, on the other hand, are very fine, and yield much fruit, particularly large and excellent pears. The approach to Erehli on the north is a superb alley planted with lofty poplars, and refreshed by canals on each side.

Tuesday, 6th October.

We left this place a little after seven in the morning, in a northerly direction, and traversed some large meadows covered with cattle, among which were many buffaloes. I remarked some small circular houses with flat roofs. After nine o'clock I left at my right hand the village of Hartan, situated upon the left bank of a small river.

Passing from thence to the W. N. W. and afterwards towards the N. W. over vast plains as barren as the mountains which encompass them on both sides, I arrived by two o'clock in the afternoon at a salt pit formed by a large ditch that surrounds a small isolated mountain of earth; the water that enters the ditch evaporates by the heat of the sun; and leaves behind it a very white marine salt, which they transport upon their camels to the surrounding countries.

At half past three o'clock I entered the town of *Carabig-nar* where I halted. It is a pretty large place, but ill built. At the foot of a small mountain as barren as the plain which surrounds it, there is not a single garden or tree to be seen, with the exception of two poplars which are in the town; this is the more astonishing, as there is no want of water in the plain. The mosque here has a

fine appearance on the outside; it is composed of a large cupola surrounded by other smaller ones, and two slender but lofty minarets. There is a fortress upon the mountain.

In this place, as in other towns of Caramania, is a large edifice which may be compared to a temple with three naves, round which are several chimneys. It is a sort of khan destined to lodge the caravan of Mecca.

Of the five Tartars whom I met at Diaidè, only one had gone on before, the others travelled along with me.

As I could not endure the short and uneasy trot, which is their customary pace, I was obliged to walk my horse, and take a long trot or gallop alternately, when I found myself four or five hundred paces behind them, which fatigued me much less than the short trot of the Tartar horses.

It is well known that there are relay-posts established throughout all Turkey. We therefore changed horses once, and sometimes twice every day.

In order to be free from the cares of travelling, it is customary to bargain with a Tartar, who undertakes all expences upon the road, such as horses, lodgings, and provisions, for a stipulated sum of money; one half of which is paid to him at the moment of departure, and the other at the end of the journey.

I had agreed to give my Tartar 800 piastres for my journey from Aleppo to Constantinople, and he furnished me with a horse for myself, another for my slave, and a third for my baggage; independent of all expences for provisions, lodging, and accidental charges, which were also at his cost.

Wednesday, 7th October.

We set out at half past six in the morning in a western direction, across the same desert plain. I arrived at Ismil at one o'clock, where we halted though it was but a poor place.

I observed several wells upon this road, which had each a stone staircase that descended to the water's edge. I descended one which had fifty steps, and found the water very good. The plain, which consists of clay, does not present a single tree.

Thursday, 8th October.

We continued our route at three quarters past five in the morning across the same plain, going first to the W. N. W. and afterwards to the N. W. About half past eight we traversed a kind of wood, which intersects the plain, and is nothing else than a great space covered with reeds, rushes, and other marshy plants of different heights, interwoven together, but in some places rising to the height of twelve and even thirteen feet. After having crossed this marsh, we continued our route towards the west, over the same plain, and at two o'clock in the afternoon made our entry into *Konia*, the capital of Caramania, the ancient Iconium. It is situated at the western extremity of this large desert plain, and at the foot of a chain of low mountains which bound the horizon to the west; there are several gardens on the south side, as also some few on the north. All that I saw of this place gave me but a poor idea of it, though it is the residence of the Pacha of Caramania. It encloses vast cemeteries, where each tomb is marked by a rough stone seven or eight feet high, rather more than a foot broad, and four inches thick, placed vertically; the multiplicity of these rude monuments, which cover a vast space, have a painful effect on the observer. The houses are built of earth or bricks baked in the sun, as in the poorest villages. I remarked only one large house of a fine appearance, with large kioskes or belvideres, and large windows on the four sides of the building, but even this was built of the same materials as the others. The inhabitants pretend that this edifice, which, on account of its size and form, might be called a palace, was built by a man who, in the land of

the Christians, had learned alchemy, or the art of making gold, and had become by these means extremely rich. Why did not those infidels teach me so useful an art during the time I lived among them? If they had, however, I am very sure that I should not have employed my treasures in building a house at Konia. The edifice in question was used as a hospital for the poor. I remarked also the outside of three mosques, which have an equally magnificent appearance, with large cupolas, and tall slender minarets.

The lower part of the town is enclosed by high walls, flanked with square towers, and lined with fine large hewn stones. There are some Turkish inscriptions upon them, but the work is of Grecian construction, as may be clearly proved by the lions and other figures, which are sculptured in different parts.

Upon entering the city, I perceived several children of different ages, all very pretty, with complexions of the lily and rose, finely formed, and well dressed. On seeing them I could not help remarking and praising the superior care and attention of the women of this country, and painfully recollecting the indolence of the women of Egypt and Arabia, whose children are so disgustingly dirty.

The bread eaten at Konia, as well as in all Caramania, is made in cakes about a foot in diameter, and a line or a line and a half in thickness, so as to resemble the wafer cakes in Europe. They are eaten whilst soft, and they serve to wrap up a fowl or meat as well as a sheet of paper.

Throughout all Caramania they make use of carts, the wheels of which are made of planks, but well mounted. *

It must have been remarked by the account I have given of my route, that between Ismil and Konia there are not any of the mountains pointed out in the map of Arrowsmith. In other respects, his map of Asia Minor appears to me to be well executed, and these slight inaccuracies may disappear in a new edition.

* See Plate LXXX.

Friday, 9th October.

I left Konia at eight o'clock in the morning, and directed my course to the N.E. and N. along the plain at the foot of the mountains. Two hours and a half afterwards, I began to ascend some hills, and after gaining the other side of the mountains, I arrived about half past one at their northern extremity, whence I proceeded westward to *Ladik*, a little village situated upon a height among the mountains, where I arrived a little before three o'clock.

The part of the mountains which I had just crossed is composed of clay and horn stone in thin perpendicular or unequally inclined layers, without any trace of vegetation, except some parched herbaceous plants and shrubs, in the neighbourhood of the village, where there are some gardens and fine water.

One of the Tartars who accompanied me being indisposed, we were obliged to slacken our march. I was desirous, however, to arrive at Constantinople as soon as possible. I therefore offered 100 piastres more to my Tartar if he would enable me to arrive there on or before Sunday, the 18th of the month. I was very sure, notwithstanding the promise he made me, that he would not be able to keep his word, on account of his habitual laziness. He was accustomed to go to bed at seven o'clock in the evening. Yet I was obliged to wake him every morning at five, and without this precaution on my part, we should have performed each day very short journies. This carelessness, indeed, was not peculiar to him alone, the other Tartars were not less indolent.

According to my observations, and the direction of my route, it is easy to perceive that Ladik is not to the west of Konia as the maps indicate.

This village must have been formerly of much importance, from the immense number of magnificent remains which still exist; such as capitals, pedestals, two stone causeways, and some Greek inscriptions.

Saturday, 10th October.

I set out about seven o'clock in the morning in a W. N. W. direction, across some hills; then turning to the west upon a level country, I passed through Kadenkhan, a village a little larger than Ladik, about nine; and at half past eleven crossed a bridge, under which flows a river of very clear water. At one o'clock I halted with my suite at *Elquinn*, a small village surrounded with gardens, at the foot of the mountain.

Seeing that, notwithstanding the promise of my guide, our march was too slow to enable me to arrive at the appointed time, I threatened to punish him myself, or to get him punished, if he did not use more diligence. Fear operated upon him more powerfully than interest had done, and from this day he began to hasten the march. Immediately after dinner each person mounted his horse, and we left Elquinn at two in the afternoon. After having traversed a river that empties itself into a lake at a short distance to the north, and more than half a league in diameter, the weather became so cloudy that I could not possibly discover in what direction we proceeded. I judged, however, that we were journeying generally towards the west. At half past five we were at the village Arkitkhan, beyond which there is a small river that we had to cross. After night-fall when we passed near several villages, at length, about a quarter past eight, we arrived at *Akschier*, a small town on the slope of a mountain, so abundant in springs, that their waters form a streamlet, and sometimes a small river in each street of the town. All these streams empty themselves into a lake about a league distant to the N. E. Akschier contains some ruins, which seemed to be the remains of an ancient cathedral.

My Tartars, still idle, wished to stay in this town all the following day, but I opposed it strongly, and, notwithstanding their murmurs, it was decided that we should set out the next morning early.

Sunday, 11th October.

My Tartars presented themselves before me very early in the morning with uneasy looks. I had not much difficulty in discovering by their countenances and signs, that their intention was to prevent me from setting out this day, by making me share their uneasiness concerning the weather, which appeared disposed for rain. "*So much the better*," said I, on perceiving their design, "*we shall travel more coolly.*" Seeing that their efforts to keep me were useless, they withdrew in silence, and hastened to prepare the horses.

We departed a little before seven o'clock, and took a northerly direction along the mountains. At ten o'clock having turned a little more to the north-west, we entered the small town of Aïsaklew. This road is delightful; the traveller proceeds constantly upon a path raised some toises above the level of the plain, which extends to the right, and he discovers from hence the whole extent of the lake, which is two leagues in diameter. On the left are the mountains, from which rush thousands of rivulets, and above their summits is seen another ridge covered with snow. The valleys at their base are covered with villages, hamlets, and gardens.

We quitted this place at eleven o'clock, after having changed horses, and turning towards the W. N. W. we entered upon a vast plain, which we crossed in a western direction until sun-set. All the houses in Barafdon, a little village situated in the plain, and in which we were to pass the night, being occupied by the Pacha and his suite, I was obliged to lodge in a stable among the horses. It had been very cold all day, and the wind had blown strong in our faces, accompanied from time to time with hail; besides this inconvenience, we were obliged to take a turn to the left, to avoid the great road, and to guard against the attacks of the inhabitants of the canton, who had lately assassinated several Tartars.

Monday, 12th October.

We were upon our way at a quarter past seven o'clock in the morning. I perceived the uneasiness of my Tartars, who sometimes slackened their pace, and at others stopped to confer together with a serious air mixed with fear. I was soon informed of the motive of their fears. The Pacha, whom we had left at Baraf-don, had just beheaded the postmaster of the place to which we we were going, and they were fearful of a bad reception, or of meeting with something still worse.

After having deliberated, they resolved to send two of their companions and a postillion with a view to sound the inhabitants. I followed them at a slower pace, and halted near a well 300 toises from the town. One of the Tartars then advanced near the gates; and the postillion having returned to seek me, I entered *Assiom Karaissar* along with him at eleven in the morning, and put up very quietly at the post-house.

The brother of the postmaster who had lost his head, had already carried off all the horses, and taken refuge in the mountains. Happily, however, my Tartars found means to let the governor know that I was *an envoy from the Sultan Scherif of Mecca to the Sultan of Constantinople.* Upon this news, the governor and all his people pressed forward to offer me their services, and to entertain me. They sent for horses, and assured me that I should be able to set out the next day.

The position of this town, according to the map of Arrowsmith, does not agree with my geodesic estimate of the route; but I suspend my judgment until I shall have arrived at another known geographical point.

According to that map, the town faces the south-west, and the celebrated Meander, which rises in the neighbouring mountains, flows in the same direction. I found, on the contrary, that the situation of the town is to the north-east, and that the river,

which I crossed, by a bridge not far from the town, takes the same direction.

Assiom Karaissar is a large town with several mosques, one of which appears magnificent. This town, like that of Akschier, has streams and rivulets in all the streets; they flow from the mountains which bound it on the south side.

The houses have as dull an aspect as those of the other places through which I had lately passed. There was excellent fruit to be had, notwithstanding the severe cold which then prevailed. The principal kinds were grapes, melons, and most delicate apples. The bread is good, and formed into cakes an inch thick. The country people were employed every where in threshing out the grains.

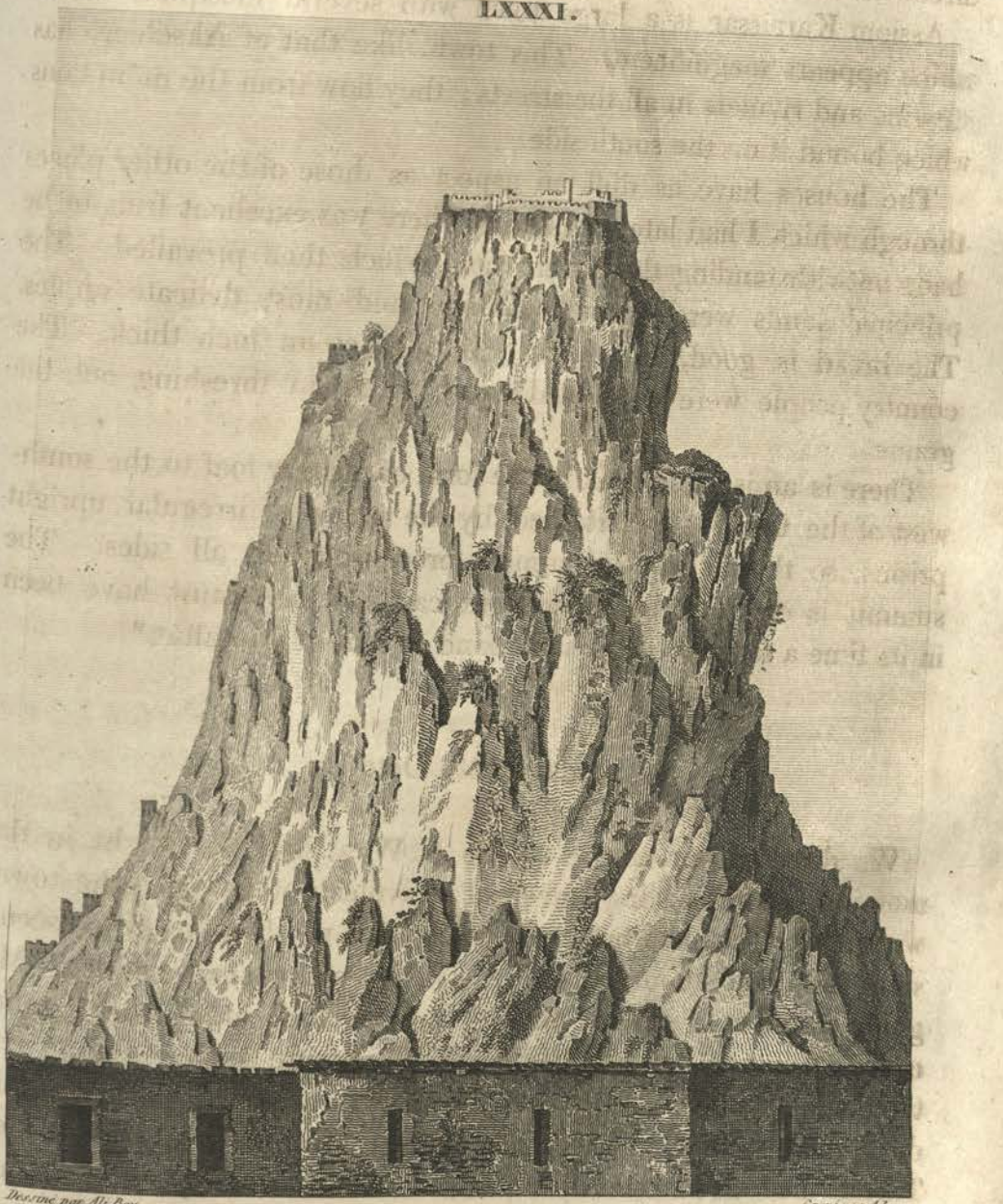
There is an isolated rock in the form of a sugar loaf to the south-west of the town. It is formed by the union of irregular upright prisms, so that it appears almost precipitous on all sides. The summit is crowned by an ancient castle, which must have been in its time a fortress of the same kind as that of Gibraltar.*

Tuesday, 13th October.

We directed our course to the N. W. at half past eight in the morning. After having traversed a rivulet not far from the town, we followed the plain until eleven o'clock; we then began to ascend some hills, and about half past twelve met with a small hamlet. My guide halted at a quarter before three o'clock at another hamlet called Osmankoï, and lodged me in an obscure stable. Being irritated against him on account of the short distance we had come this day, and also of the bad lodging he had given me whilst the other Tartars had good ones, I reprimanded him severely; and in my passion I threatened to make his head fly from his shoulders with my sabre if he continued to conduct himself thus. The other Tartars

* See Plate LXXXI.

LXXXI.



Dessiné par Ali Bey

Gravé par Adam

Published by Longman, Hurst, Rees, Orme & Brown, London, Nov. 1815

collected round me, and calmed me, adding at the same time, that I was in the right, and I was immediately shown into a more suitable lodging.

Wednesday, 14th October.

The reprimand I had given to the guide was not useless. Intimidated no doubt at the decided tone in which I spoke to him, he ordered an elegant supper to be served up to me, and the next morning we were upon our journey before six o'clock. Our road lay at first towards the west-north-west between the mountains. We left Altountasch, a small village to the left, about half past seven. We might have arrived there a day earlier, if the Tartars had not been so lazy. From thence we proceeded to the N. N. W. still among the mountains, and across a forest. We were obliged before noon to abandon one of our horses which was dying. An hour afterwards we descended a long hill, at the bottom of which is a river which runs towards the north. There is a bridge over it, which we crossed, and ascended another hill which rises rapidly from the water's edge, and is steeper but not so long as the former. We then descended into a large valley, and arrived at half past three at Kutaïeh, a large and handsome town, the capital of the province of Nadoulia or Natolia, and the residence of the Pacha. It is situated upon the slope of a mountain: the houses are built partly of stone and partly of wood, and are painted entirely over. They all have large windows, and kiosques or belvideres, and the greater part have fine gardens, which form a superb landscape. The mountain, which commands the city, is crowned by an ancient castle. The streets, at least those which I passed through, were dirty, badly paved, and encumbered in the middle by a stream of thick muddy water. I saw two markets abundantly furnished with fine fruits and vegetables; the meat is good and plentiful, and the flour market is well stocked. There are a number of mosques and some handsome buildings.

The carts used in the country are drawn by oxen or buffaloes, and are so small that they can hardly contain two persons seated. The oxen are of a small breed, with horns as short as those upon the coast of Barbary; the buffaloes, on the contrary, are very large, and their horns are enormous. These animals are used also in agricultural labour; I saw some at Antioch, which served as beasts of burden, having large packages upon their backs.

Thursday, 15th, and Friday, 16th October

My guide forced me to stay at Kutaïeh during these two days, under pretence of not being able to procure horses. I profited by this delay, and went to see the great mosque, a vast and ancient monument of a singular construction. Its form is a square, divided into two equal naves, by a row of columns extending from the door to the opposite end. They were rebuilding it at this period, and were adding a row of high tribunes round its circumference. This singularity, together with the paintings with which the interior of the edifice is adorned, struck me to such a degree, that I thought myself all at once transported into an European theatre.

The streams which run in the streets are really torrents, over which the necessity of communication has caused the inhabitants to erect a great number of wooden bridges.

The town is filled with large flocks of geese and ducks, as also a great number of dogs.

Saturday, 17th October.

I set out at half past nine in the morning. After having traversed the plain to the north, I found myself a little after ten o'clock in a country intersected with hills. We were obliged to cross the river Poursak twice. At the first ford, its current was to the west, and at the second to the north-east. We passed through a fine

forest, which crossed our road, and upon quitting it proceeded in the midst of mountains in a N. W. direction. We descended after sun-set into the plain by a long and steep hill, which led us to a village named Yea Ouglou, the houses of which are almost all built of wood.

Sunday, 18th October.

The first rays of the sun illumined our departure. Upon leaving the village, we observed a little valley facing us covered with a glazed frost, from which we were separated by a river. We arrived in half an hour at the extremity of the valley, pursuing a N. N. E. direction. We had already ascended the mountains, and found ourselves entangled in so thick a forest, that at nine o'clock in the morning, with a clear sky and brilliant sun, we might sometimes have supposed that it was not day-light. Occasionally, however, we met with most magnificent points of view, and smiling spots refreshed by thousands of springs and rivulets; several of the springs were adorned with a little frontispiece, erected by Mussulman piety, which gave to these wild places the appearance of a garden. At length I discovered Souhout in a bottom, where we arrived by an almost perpendicular descent at eleven o'clock. Although this village is small, it appeared to me to be rich. It is surrounded with vineyards and gardens, the produce of which is transported by the inhabitants to a great distance. They appear to enjoy a comfortable affluence, and their houses are handsome and well furnished. The faces of the natives of the country have not that mild expression for which the inhabitants of Caramania are remarkable. They are in general thin, with large noses, have a dull air, sometimes even gloomy and mistrustful, like the Hebrews among the Mussulmen.

The river *Sakaria* does not pass by Souhout as the maps indicate.

The obstinate laziness of my guide obliged me to stay here until the next day, notwithstanding the great desire I had to hasten my arrival.

Monday, 19th October.

It was half past six in the morning when we set out. Our march was directed to the N. and N. N. W. across the mountains. We afterwards proceeded during some time along the crest of a mountain, from whence we descended by a long hill into a narrow and deep valley intersected by a river which we crossed by a bridge, and entered Vezirkhan at a quarter past eleven.

Vezirkhan is a village almost entirely composed of Christian Greeks, upon the left bank of the river, and not upon the right as the maps shew.

After a few minutes repose, we set out in the same direction as before, across gardens and plantations of the white mulberry tree, which cover the valley. We were subsequently obliged to ascend and descend a lofty mountain, at the foot of which the road turns almost to the west. At a quarter past two we arrived at Lefkie, a village situated at the bottom of a valley.

A little after sun-set, an officer of Mehemed Ali, Pacha of Egypt, arrived; he was the bearer to government of the news of the retreat of the English. He came to see me, and I scolded my [illegible]rtars severely in his presence, for they reckoned on being four [illegible]s longer upon the road to Constantinople, and I obtained a promise that I should arrive there in two days.

Tuesday, 20th October.

That they might keep their word we set out at three o'clock in the morning, towards the W. N. W. We crossed a bridge over the river, which is only half an hour's ride from the village, and arrived at the foot of the mountains, which we were obliged to

ascend in order to arrive at Nicée. Notwithstanding the difficulty of the road, we travelled very quickly across rocks and ravines, and frequently upon the edge of frightful precipices. The moon, which was happily near its meridian, lighted our way perfectly, and we arrived at Isnik or Nicée at sun-rise.

This city, celebrated among the Christians on account of the council which was held here in the year of Jesus Christ 324, is like Antioch, a small place enclosed in a vast compass of ancient walls with majestic gates. It is situated at the eastern extremity of a lake, and is surrounded by a great number of gardens.

We continued our journey after having changed horses, and followed the border of the lake. The suite of Mehemed Ali's officer, united with mine, formed a cavalcade of thirty horses.

The water of the lake is sweet and good; its banks are formed of small gravel; in shape it is irregular, and extends considerably from east to west. I judged that it was from five to six leagues in length, and a league and a half in breadth. It is surrounded by mountains on all sides, with the exception of a small plain to the north-east, over which we proceeded during an hour and a half.

At eleven o'clock we took a N. and N. W. direction again, across mountains covered with brush-wood; from the summits of which we discovered the whole extent of the lake. We were admiring this fine view, when the heavens became all at once covered with clouds, and at the same instant heavy showers of rain fell upon us. We hastened immediately down a rapid descent of clayey soil which the rain made very slippery. My horse fell upon his chest, and rolled sideways over me, notwithstanding my efforts to support and keep him up; but as this fall happened by two movements, and not very suddenly, I did not receive any harm. This was happily the only fall I received during all my travels in Africa and Asia

A little after mid-day we passed through a village, and at one o'clock crossed a superb bridge, from whence we descended into a valley, and followed successively the banks of two rivers, which we were obliged to traverse several times. We had hardly left the windings of these rivers, when we passed over an ancient high-way, constructed in the middle of a marsh. Between this marsh and the sea, is the poor village of Hersek. We were obliged to embark with our horses, to cross the Gulph of Isnikmid, which is an arm of the sea, that runs several leagues inland, and is about a league and a half in breadth at this place.

As the wind was unfavourable, our vessel or *kaik*, as it is called in the country, was obliged to make a long tack of half an hour towards the east, and another of three quarters of an hour towards the N. W. to gain the opposite shore. We disembarked in the small port of an inconsiderable village, where the passage-vessels usually anchor.

We continued our journey among some mountains, and arrived at eight in the evening, at another village.

My Tartars had reckoned on employing three days in making the journey which we had made this day.

Wednesday, 21st October.

Our cavalcade set off at sun-rise. We had the most miserable horses I ever saw, on which account our progress was very tardy. We followed the shore of the Sea of Marmora in a W. N. W. direction; I observed the islands of the *Princes*, situated at a short distance from the shore. We passed several villages, and traversed a species of necropolis, that is to say, a vast extent of ground covered with tombs, and arrived at Suadar or Scutari, at half past one in the afternoon, where I alighted at a coffee-house.

During my stay in Europe I had been upon terms of great friendship with the Marquis of Almenara, who was at this time the King of Spain's ambassador at Constantinople. I sent him notice of my arrival at Scutari, and this respectable friend immediately sent me his dragoman, servants, and boats, to take me over the Bosphorus. He even carried his politeness so far, as to give me an apartment in his house, which he caused to be furnished in the Turkish manner that I might not have to change my habits of life.

CHAP. XXIII.

DESCRIPTION OF CONSTANTINOPLE. — THE BOSPHORUS. — THE PORT. — THE ARSENAL. — PERA. — TOP-HANA. — GALATA. — STREETS OF CONSTANTINOPLE. — SAINT SOPHIA. — PROCESSION OF THE SULTAN ON FRIDAYS. — THE MOSQUES. — EYOUB. — RELICS OF THE PROPHET. — SERAGLIO, OR PALACE OF THE SULTAN. — CARRIAGES. — HIPPODROME. — CASTLE OF THE SEVEN TOWERS. — WALLS.

CONSTANTINOPLE has been visited by so many persons, that I shall not undertake to give a complete description of this city and its public buildings; yet as it would be improper to omit all mention of a place in which I sojourned some time, and as also perhaps many of my readers may be glad to have a sketch at least of this city, I shall give an idea of all that I saw there during my short residence. I shall describe the objects exactly as they presented themselves to my view, without any regard to what other travellers may have said; and as I remained several days at Pera, at the house of my friend the Ambassador before I entered the city, I shall first speak of the objects which engaged my attention there.

The *Bosphorus of Thrace*, called *El Bogaz* by the Turks, and The Channel by the Christians, because it unites the Euxine or Black Sea, to the Sea of Marmara or the Propontis, called The White Sea by the Turks, is situated in a direction almost N. E. with different sinuosities, which occasion variations in its breadth from one mile to four. The Channel has a current as rapid as a river, and its direction is from the Black Sea to the Sea of Marmara. This phenomenon is caused by the great number of rivers which empty themselves into the Black Sea, and the small surface which it presents for evaporation in so high a latitude;

so that if it had not a vent by the Bosphorus, it would necessarily increase, and extend itself until it would present surface enough to establish the equilibrium between the quantity of water gained from the rivers and the mass absorbed by evaporation.

The rapidity of the current is such, that it is necessary to have men posted at different parts of the bank, to draw the boats and sloops along, which could not be rowed up the channel on account of the strength of the current. There are even some places where the water forms whirlpools so rapid, that the water is covered to great distance with their foam.

On the other hand when I consider that the waters of the Black Sea and the Channel are equally as salt as that of other seas, I cannot help thinking that there must exist a contrary current under the upper one of the channel, which conveys the water of the sea of Marmara towards the Black Sea. Without this supposition it would be impossible to explain how, during so many ages, the Black Sea has been able to preserve its saline quality, notwithstanding the enormous quantity of fresh water which it receives daily from the rivers, and the mass of salt water which runs from it by the Bosphorus.

The balance necessarily produced by the different specific gravity of two bodies of water diversely charged with salt, and which communicate with each other, concurs likewise to prove the necessity of the existence of this lower current from the Sea of Marmara towards the Black Sea; since if we suppose two perpendicular columns of water of the same height in the two seas, which can communicate by the channel, it is indubitable that that of the Black Sea, composed of salt water and the fresh water of rivers, must be lighter than that of the Sea of Marmara, which is composed almost entirely of salt water: consequently the Sea of Marmara, to adjust its weight with that of the Black Sea, ought to empty into the latter a part of its water, until the fall of its level, and the exhaustion of that of the Black Sea compensate the difference of the specific gravity of the two waters. Again, the

prolonged column of the Black Sea not being able to support itself above the level of the corresponding column, will pour upon it a part of its superior water, to keep in equilibrium the level of the two columns, and thus is the superior current established from the Black Sea to that of Marmara, and kept up by the continual influx of the rivers which empty themselves into the former. The necessity of the existence of the lower current in a contrary direction is equally shewn by the same principle which indicates also that the water of the Black Sea ought to be less salt than that of the Sea of Marmara.

Both banks of the channel are remarkable for a great number of suburbs, which are almost joined to each other, and form a continued street more than a league and a half in length. It is to the painter of the periods of nature, it is to the author of Mahomet and of Zaira, that the power belongs of faithfully tracing this picture, presented by this immense aquatic street, in the middle of which I have seen the whole Ottoman squadron in full sail, besides an amazing number of other vessels, and thousands of sloops and little boats; palaces, kiosks or superb belvideres; the pleasure houses of the Sultan, of the Sultanas, and of other grandees of the empire, constructed in the eastern style, rival each other in exquisite taste, and in splendor of display. The picturesque hills, which border both shores, are covered with the finest verdure and beautiful small isolated houses; the colossal group of the city of Constantinople presents itself surmounted by a forest of minarets, cupolas, and handsome kiosks, the whole painted of a thousand colours, intermixed with the verdure of large clusters of various kinds of trees; lastly, the Sea of Marmara, which terminates the horizon to the south; this magnificent whole forms a picture which it is quite impossible to describe, but the impression of which, when once received, can never be obliterated from the memory.

Beyond this space, a league and a half in extent, the villages which are upon the banks of the Bosphorus are a little more distant from each other. The mouth of the Black Sea is defended

by two fortresses one on each side of the channel, as also by two ancient castles in the middle of the bank on the right and left. The *Tower of Leander*, furnished with artillery, is upon an island in the middle; there are also several rustic works and batteries on both sides at the opening of the channel, into the Sea of Marmara.

The port of Constantinople is the best in the world. It is formed by an arm of the sea which flows up into the land, between the city of Constantinople, and the suburbs of Galata, Pera, and others; it is entirely surrounded by hills, and consequently sheltered from the winds. It is so deep that three decked ships can approach close to the banks without touching the bottom.

Upon the side of the port opposite to Constantinople, stands the arsenal, in which I counted fourteen or fifteen ships of war; some entirely equipped, and the others in a state of great forwardness. The whole of them were of an excellent construction, and in a sound state. I saw also several hulks and gun-boats. Some European shipwrights were at work upon a frigate, which was then upon the stocks.

The arsenal is large and well furnished with materials. It contains an immense number of cannons, the greater part of which are brass; there is an excellent machine for masting ships, and a very fine building dock, the only defect of which is that it lets in water at the bottom. Here a 74-gun ship was refitting. On the side of this dock there are two handsome machines to draw off the water. Near the arsenal is the house of the captain pacha or grand admiral of the Ottoman navy; it is situated at the water's edge, with a handsome landing-place. Behind it is the house belonging to the chief of the arsenal. There is a sepulchral urn in front of it which serves for a fountain.

On arriving from Asia at Pera, which is the suburb where all the European ambassadors and merchants reside, travellers generally disembark at Top-hana, another suburb upon the banks of the channel. The artillery barracks are established at this latter place,

as also a battery of 24 guns mounted on carriages of different forms, to defend the entrance of the port. I observed an ancient culverin nearly a foot in calibre or interior diameter, and nineteen feet in length. It is destined to fire bullets of stone, several of which I saw lying near it. The barracks are handsome, and enclose a number of gun carriages and covered waggons.

The suburb of Galata, which joins those of Top-hana and Pera, is large and thickly inhabited. It is surrounded by a wall which touches the houses of the adjacent suburbs. A street more than a quarter of a league in length crosses it from one extremity to the other; but it is dirty, ill paved, and consists almost entirely of provision shops. The houses, which are built of wood, have a dull aspect. One half of the suburb had been consumed by fire the preceding year, and was just rebuilt.

The Greek church of St. Dimitri is composed of three naves, which, though small, are well proportioned, and supported by wooden columns covered with stucco in imitation of stone. The sancta sanctorum is poor, and the temple dark. I was assured that it is one of the best Greek churches existing in this capital.

The promenade of the inhabitants of Constantinople is the burial ground, called by the Christians *The Field of the Dead.* It is not of course a very gay place, but it commands a part of the city and the Bosphorus, and there is a charming view from it. On this side also there is handsome barracks inhabited formerly by well disciplined troops called *Nizam Djidid*, but these troops no longer exist.

Persons who wish to go from one of these suburbs to Constantinople, cross the port in a small boat with one or two rowers, and land in covered places, where there are quantities of boats heaped upon each another. These magazines are of wood, and you enter them without landing. At the door, on the land side, there are always horses for hire ready harnessed and equipped to transport travellers to their destination, through dirty and steep streets, bordered on each side with work shops, and houses in which are

sold provisions, sweetmeats, tobacco, drugs, &c. These houses are of wood painted with dark colours, and form projecting and retiring angles with each other, without the least uniformity.

I was lodged in a very fine khan built of hewn stone, without any other company than my Turkish dragoman or interpreter, my slave, and a janissary.

My dragoman was a singular personage. He was born a Christian, and was a native of Albania. He went to Europe to study medicine; and after having travelled for this purpose during five years in Italy, France, and Germany, he remained two years at Vienna with the first physician of the emperor Joseph the second, in the palace of that prince, with whom he had the honour to converse several times. At that period he used to dress in the costume of Europe. Upon his return to Constantinople, he turned Mussulman, and had nothing to subsist on when he engaged with me.

The conversation of this man had something original in it. As I could not speak Turkish, and he did not understand Arabic, he made use of a macaronic Latin mixed with Italian. Although I had not been taught alchemy in the Christian schools, I had however learned Latin there; but indeed I do not know why, for having never practised this tongue, I spoke it no better than the Albanian doctor. His Latin was italianized, and mine mixed with the Arabic language. It may, therefore, be easily imagined what my conversations were, with a man who, besides, united to a confused kind of knowledge, a mixture of singular extravagancies of imagination. For instance, he believed that the air was filled with a multitude of the spirits of men, which, though invisible, have a direct action upon our bodies, and form a kind of confraternity with some mortals, &c. In other respects he was a good and artless man.

The great mosque of *Aya Sophia*, the ancient cathedral of St. Sophia, is a magnificent edifice. Its immense elliptic cupola, surrounded with half cupolas, produces a surprising effect. I shall not here undertake to give a description of it, for it has been

already described by several travellers. Christians may enter this mosque, as well as all the others at Constantinople, with a permission from government, which is easily obtained. The lining of the walls is of marble, and the columns are in tolerably good preservation, but the roof is beginning to decay. The tribune of the Sultan is handsome; it is a sort of cage supported by four small columns, and surrounded with gilt blinds.

What is most singular in this temple is an immense number of large sticks and reeds, placed along the walls, and round the pillars, to which are suspended pieces of cloth like bed sheets, napkins, and even rags, hung so as to form tribunes or separated places, into which the proprietors alone enter to say their prayers or to read. These things produce in the temple the appearance of a camp, which is very ridiculous. There is a superb marble jar in the north-west angle of the principal nave, which is executed with great taste, and serves for a fountain. I observed in an upper gallery a partition of marble in the form of a skreen, which was very well executed in imitation of wood.

I saw the Sultan Mustapha go to public prayer on a Friday in a mosque called *Sultan Djeami*, or the mosque of the Sultan, situated opposite one of the gates of the seraglio. The street which the Sultan had to traverse in his way thither, was lined with two rows of janissaries from the gate of the seraglio to that of the mosque. My interpreter and my janissary would not approach, because every body trembles at the name of the Sultan. As for myself I crossed the ranks, penetrated into the court of the mosque, and placed myself in the most advantageous situation to see his highness.

Several of the great personages of the court first arrived in succession, mounted upon superb horses, richly caparisoned, and surrounded with servants on foot. They alighted at the door of the mosque, and the servants ranged their horses on one side in the court.

The janissaries of the guard wear, as do all the Turks, a long robe, but of different colours, each according to his taste, without any other sign of distinction, than an extravagant cap of greyish white felt, the hinder part of which hangs behind and covers the back; there is a plate of metal before, which falls upon the forehead, and encloses, as if in a case, a wooden spoon of a rude shape, which each janissary is obliged always to carry with him. They march without arms, having only a little wand in their hands.

Afterwards came ten superb parade horses, belonging to the Sultan, all very large and of different colours, with great horse clothes richly embroidered in gold and silver, the saddles also were covered with a magnificent cloth.

The Sultan mounted upon a superb horse, arrived in his turn, preceded by thirty *Bostandjis* guards, armed with small gilt halberts. On each side of the Sultan were four officers, who may be called the skreens of the Sultan, on account of the immense plumage they wore upon their heads, which so hides the person of his highness, that it is difficult to obtain a sight of him. I had however a good front view of him, and observed him attentively with my glass, as long as I could. His face is extremely long, and his nose also, though not very prominent; he has large eyes; the paleness of his complexion is relieved by a slight colour in his cheeks; he appeared to me to be of a middling height, not lusty, and rather lively. He was dressed in a simple pelisse, but his turban was ornamented with a superb rose of extremely large diamonds, and of a dazzling brilliancy. Upon his entrance into the court of the temple, he made a slight salute by placing his right hand upon his breast, and looking to the right and left. The most profound silence reigned until he had arrived at the door of the mosque; as soon as he alighted a dozen men who were at the door cried out "Long live the Sultan."

After the Sultan came the chief of the black eunuchs, whose figure is really frightful. He was richly dressed, mounted upon a magnificent horse, similar to that of the Sultan, and surrounded

by his servants on foot. In passing, he made continual bows to the right and left, with so exact a precision, that he might have been taken for an automaton.

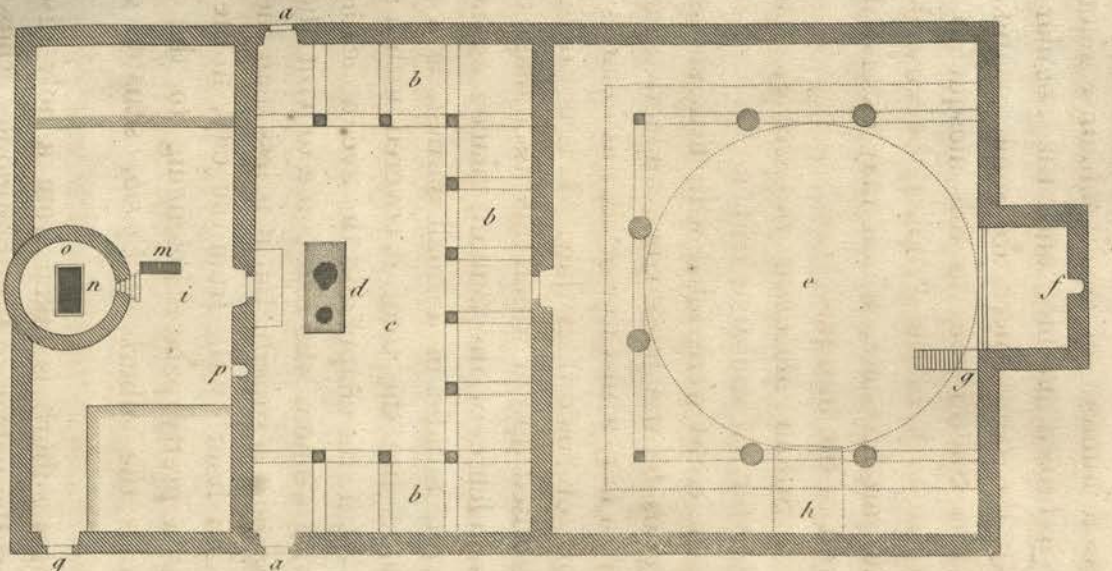
I went the same day to the Friday's prayer at Aya Sophia; there is no particular ceremony observed here unless it be a long sermon after prayers, which is delivered by one of the doctors, from a very lofty pulpit. Whilst I was attending very devoutly to this discourse, the officer who was the chief of the Captain Pacha's table, and whom I had known at Alexandria, recollected me and came to me; he offered a thousand proofs of his attachment to me, and kissed my hands and feet.

The other mosques and chapels worthy of some attention at Constantinople, are —

The *tourbeh*, or sepulchre of the Sultan *Abdoulhamid*, the father of the Sultan *Moustapha*. It is a fine octangular chapel, in which the faithful revere a black stone set in silver, and placed in a niche, and upon which is preserved the prints of the Prophet's feet, as if upon a mass of soft wax.

The mosque *Yenid Djeami* decorated with the finest marbles, is merely an exact copy of Aya Sophia.

The tourbeh or sepulchre of the Sultan *Soliman* is a handsome octangular chapel, similar to that of Abdoulhamid, though less magnificent. It is situated in the middle of a small garden, by the side of the mosque of the same Sultan, called *Soulimania*; to go to it I passed a sort of platform which commands a part of the city; the port, the suburbs of Galata, &c. which form together a most enchanting view. From thence, after crossing a large court adorned with a peristyle, supported by columns of red granite, I entered the body of the mosque, which is also a little Aya Sophia, with four majestic columns of the same granite; its principal front and the monbar, are decorated with very fine marbles. I remarked in the corner of the temple, a kind of missionary seated upon the pavement, who was preaching with fervour to a numerous audience of both sexes.



Dessiné par Ali Bey.

Gravé par Adam.

Published by Longman, Hurst, Rees, Orme & Brown, London, Nov. 1, 1815.

The mosque of Sultan *Ahmed* is also very handsome. The four great pillars that support the central cupola are incrusted with very fine white marble in flutings; the tribune of the Sultan is supported by a great number of small columns, among which are some of a superb brown marble, and the angular ones are of verd antique. In the court there are some magnificent columns of red granite. The Sultan goes to this mosque to celebrate the two Easters, and the birth of the Prophet, because the situation of it is convenient for all his suite, which may extend itself into the *Hippodrome* in front of the mosque.

The mosque of Sultan *Mohamed the second*, who conquered Constantinople, is still a handsome edifice. When I went to see it the porticos of the court were filled with little shops of mercers, who sold their goods to the passengers, and cried out as loud as if they had been in a fair, whilst five or six missionaries were preaching in a louder tone of voice than they. It is not difficult therefore to imagine the confused uproar which this assemblage caused. The tourbeh, or the sepulchre of the Sultan, placed at the side of the mosque, and in the middle of a small garden, is a merely poor chapel built of stone, but the tomb is covered with a superb cloth. When I went to see it, the chapel and the avenue leading to it were absolutely filled with women, who had come to visit the sepulchre.

The mosque *Osmanie* is superb, but it is less than the others.

At a quarter of an hour's walk from the city, in the direction of the port, there is a pretty palace belonging to the Sultan, and a little farther on is the suburb of *Eyoub*, situated on the bank of the port.

The name of this suburb is taken from a holy disciple of the Prophet, revered as the patron of Constantinople, whose bones were miraculously found upon the spot. It is in the mosque dedicated to him that they gird the sabre on the new Sultan, a ceremony equivalent to the coronation of the monarchs of Europe.

The entrance of this temple being absolutely forbidden to the infidels, there does not exist any description of it. I paid one

visit to it, and have drawn an approximative plan of it, not being able to measure any of its parts. *

After having traversed an irregular court, I entered the edifice, which is composed of a court in the centre, a mosque upon the right, and a chapel upon the left, in which is the sepulchre of the saint. These three parts of the edifice are incrusted from top to bottom with the richest marbles on the walls, as well as on the pavements.

The court is a parallellogram, surrounded with arches on the three sides. There are two poplars in the middle, which are extremely large, and the branches, which shade the whole court, produce a charming effect.

The mosque resembles all the imperial mosques at Constantinople, that is to say, it is like that of St. Sophia, composed of a large cupola, upon a square, but it has two peculiarities that distinguish it; the first is, that the pillars placed at the angles of the square are extremely slender; that the cupola is supported by six large cylindric pillars, on three sides of the square, two on each side; and there is a half cupola that forms a chapel in the end wall, in which is situated the mehreb or niche for the imaum. The second peculiarity is, that the tribune of the Sultan is not upon the right of the mehreb, as in the other mosques, but upon the left, on the same side with the monbar. The walls are incrusted with the rarest marbles; the pavement is covered with the richest carpets; there is a great number of bars forming concentric circles suspended horizontally from the roof, at the height of seven or eight feet, which support an infinity of small lamps, girandoles in crystal, in silver, ostrich eggs, cocoa-nut shells, and other ornaments; the whole garnished with gold and silver, and enamelled with the richest colours, which form an admirable spectacle.

At the part opposite to the court is a saloon ornamented with superb carpets and sofas, the walls of which are covered with some hundreds of little tablets, well written and variously decorated.

* See Plate LXXXII.

There is a niche in one of the walls of the saloon, in which is preserved a piece of striped brown and white marble, bearing the print of the Prophet's foot; this is the best marked, at least of all the monuments of this kind, that I saw during my travels. The saloon forms an antichamber to the chapel, in which is the tomb of the Saint.

This chapel, lighted by fine windows, forms a small temple, surmounted with a pretty cupola; the walls are covered with tablets, like those of the antichamber. The tomb of the saint, placed in the middle, is covered with a rich cloth, and surrounded with a silver ballustrade. At the head of the tomb is a flag folded up in a case, which is the distinctive sign of the disciple of the Prophet; on the opposite side, is a well from which they draw up the water in silver buckets, which they drink in vases of the same metal, because it is believed to be blessed and even miraculous.

I quitted this mosque after having left a considerable sum, and distributed other alms to a battalion of beggars who besiege the door; these people are not indeed very troublesome, for they are all registered, and their chief is the only person who asks for and receives the gifts of the faithful, which he divides among the others. I then went afterwards to visit the sepulchre of the mother of unfortunate Selim the third; it is a small temple, incrusted with precious marbles, and adorned within and without with columns and mouldings in the most exquisite taste. There are large windows all round with gilded gratings; the front at the gate forms a handsome vestibule supported with columns.

I visited several other mosques celebrated by their names, but not at all remarkable for their architecture. Near these mosques are the sepulchres of celebrated personages, as well as libraries, schools, hospitals for the poor, khans for travellers, and other pious foundations; but these establishments have been thoroughly described by former travellers.

I was induced to visit a house, in the saloon of which there is a great number of mausoleums belonging to a family who also

possess some hairs of the Prophet's beard, a treasure much more precious than all the riches of the Indies; this relic is exposed to the veneration of the faithful in a chapel situated in front of the tombs. At my entrance a minister presented me a plate with a cushion covered with several pieces of violet taffeta, which spread a delicious odour; he made me worship the plate, and then touched, at several times, my eyes, forehead, nose, and mouth with a hair fixed in a piece of black wax, and recited several prayers at every touch, whilst I remained in the most solemn state of restraint. After this ceremony I offered up my prayer, and deposited my offering, which appeared so considerable to the minister, that he offered to repeat the ceremony of the plate and the hair, which I accepted with delight as a distinguished favour. He gave me moreover a little bottle of water in which the sacred hairs had been dipt, and I took my leave perfectly delighted. The hair which the minister used for this ceremony was a little reddish, curly, strong, and about the breadth of two fingers in length. Accustomed to reflect upon all that passed around me, I could not refrain from admiring upon this occasion, the miracle of divine providence, who has rendered a whole family rich and opulent, by the profit of a single tuft of hair!

I went the next day to visit a house in which a piece of the robe of the Prophet is preserved; there was a guard of janissaries and scherifs at the door; the house was filled with women, who go commonly in the morning to worship the relics, and several carriages were waiting in the street; I was informed it would be impossible to enter before the noon prayer; I therefore waited in a neighbouring mosque until the appointed hour. There are persons at the door, who for a gratification give bottles of water, in which it is asserted the relic has been dipt.

It is customary for visitors to leave their slippers at the foot of the stairs, where there is a scherif to take care of them. They enter first into a hall of an irregular form, with a very low roof, and offer up a prayer, after which they go into the chapel, where

the relic is deposited; it is a room ten or eleven feet square, but very low, with a mehreb or niche for prayer, and a window on each side; the whole is hung with rich carpets.

The mehreb was occupied by a scherif who has a little table before him, on which is plate, covered with several cloths richly embroidered, placed one upon another; the end of the relic appears under one of these cloths, for the veneration of the faithful believers. I was enabled to discover, notwithstanding the obscurity of the room, that the relic was a piece of coarse black or deep brown woollen cloth, and that it was not placed in the middle of the plate, but to the side upon the right, with a view, I presume, to guard it from the innumerable kisses which it receives from the devout assembly. Every one present was impressed with a holy fear, and particular respect, and kissed, as it were instinctively, the middle of the plate, where the relic was not. It is thus preserved by this innocent stratagem from being worn out or soiled by the innumerable touches which in time would not fail to damage or sully it. I was a little more observant, though not less devout than the rest, and kissed the relic itself, applying my lips, eyes, cheeks, and forehead to it successively; but I took care to leave a considerable sum in alms to indemnify them for this extraordinary service: God be praised!

This inestimable relic, as also the hairs of the Prophet's beard, which I had seen the evening before, are presented for the adoration of the public only during the time of Ramadan every year.

El Saràya, The Seraglio, or the Sultan's palace, may be considered as a city within the city of Constantinople; its inclosure comprehends a multitude of habitations, houses, palaces, kiosks, and gardens. I saw two of the gates of this inclosure, they are far from corresponding with the majesty of the palace.

One of these gates, which was guarded by the bostandjis, opens upon a large irregular court, in which is the mint, where I saw several coins struck; the screw of the die was moved by three men, and a fourth presented the pieces under the matrix. In the same court is a house, which is used as a depôt for ancient arms. The

walls of the vestibule are covered with shields, and various kinds of armour for men and horses.

There is another gate at the bottom of the court guarded by bostandjis, eunuchs, and other officers, who would never permit me to advance further. I perceived from this gate a second court, very large, with several kiosks and detached edifices. This is all the account I can give of the seraglio of the Grand Seignior, which has been described by persons who have seen it, or pretend to have seen it. I could have obtained permission to view it, but I would not employ money for this purpose, because if I had displayed a certain shew of magnificence and grandeur, I should have sacrificed the sweet independence that I began to enjoy in the sort of obscurity which I desired to preserve. It was on this account that I kept away from court, and avoided presenting myself to Moussa Pacha, my friend at Alexandria, who was then Kaimakam to the Grand Vizier, that is to say, the first functionary in the empire at Constantinople, whenever the Grand Vizier is with the army; as he then was with that of Adrianopoli, he, I am sure, would have treated me as a brother, if I had chosen to appear at court.

Upon leaving the seraglio, I passed through the Grand Vizier's house; I traversed a saloon upon the ground floor, at the end of which there was an elevation where that minister's sofa is placed when he holds public audiences. This saloon is large, but it is ill suited to its purpose.

The principal door of the house is a simple arcade, facing the wall of the seraglio, which is remarkable for a tower to which the Sultan comes sometimes incognito, to observe the public ceremonies of the Grand Vizier with the foreign ministers, &c.

In the middle of Constantinople is the ancient palace of Constantine, called *Eski Seraï*, or The Old seraglio; I saw only its walls, which are very high. It is now occupied by the women dismissed from the seraglio.

Almost all the streets of Constantinople are narrow and dirty. They have a foot pavement raised about four or five inches on each

side, but the whole of the streets are badly paved, and very inconvenient for foot passengers; hence I almost always rode on horseback. The houses resemble cages, on account of their having so many windows and balconies. I have already said that they are constructed with wood painted in glaring colours, and forming angles without any regularity. This construction occasions whole quarters to be burnt every year. There were two conflagrations during my stay; but the fanaticism of the Turks withstands all these dreadful trials. They build new houses similar to the old ones, and leave the preservation of them to Providence. Thus it may one day be truly said, that the city of Constantinople has been built more than a hundred times.

I saw some apothecaries' shops similar to those in Europe; a street of goldsmiths and jewellers, and an entire quarter occupied by braziers; which last I was obliged to hurry through for fear of being deafened with the noise. I also observed a very long street where copper articles were sold, which is remarkable on account of the astonishing quantity of those utensils, and the neat way in which they are exposed in each warehouse.

Constantinople is the only Mussulman city in which there are carriages used. They are hung upon four wheels, well proportioned, loaded with gilding, covered with a white or red cloth, and drawn by two horses, led at a slow pace by a coachman on foot. The back of the carriage is occupied by a little pair of steps, which is placed at the door to ascend and descend. The Turks never have any lacqueys. They seemingly even disdain to use carriages in town, for in all that I saw there were only women.

I was disposed one day to examine the *Hippodrome*, called by the Turks *Atmeidan*, more in detail. It is an irregular place, about 250 paces long and 150 broad, in the middle of which rises a fine Egyptian obelisk of red granite, similar to the needles of Cleopatra at Alexandria, but not so high, although its elevation is computed to be 60 feet. It presents upon each face a single perpendicular line of hieroglyphics of large dimensions. It stands on four cubes

of bronze, under which is a pedestal, composed of different pieces of coarse marble badly wrought. Upon each of the four sides is a crowd of extravagant figures in relief, in the degraded style of the Greeks of the middle ages. I was told that these figures represented the disciples of Jesus Christ; but what is most certain is, that the pedestal is a disgrace to the monument, and will one day cause its destruction, through the bad combination of its parts.

Some paces distant from the Egyptian obelisk, is a second raised by the Greeks, in imitation of it. I believe that it is even the same dimensions, but as it is formed of small stones of different kinds, badly put together, it menaces ruin, and forms a singular contrast by its apparent want of solidity, to the shaft of the other, which is admirable for its strength and grandeur.

There is a hospital for idiots almost at the foot of the obelisk, that is daily in danger of being crushed by its fall.

Between the two obelisks there is a kind of twisted column in bronze, the upper part of which is wanting. The termination is said to have been three serpents' heads, whose twisted bodies formed the shaft. The bronze is very thin, and as it is cracked in different parts, the interior has been filled with stones. The fragment, as it now stands, may be about ten feet high.

After having examined the monuments of the Hippodrome, I proceeded towards the south-west, and crossed a multitude of streets. I perceived in a small open space two superb columns of granite lying upon the ground, and at the door of a mean looking house two small columns of very fine verd antique. I visited in my way several markets well furnished with provisions, but separated from each other by deserted streets.

At length I arrived at the foot of a high tower, covered with a very sharp pointed cone. It is one of those which compose the *Castle of the Seven Towers*, where the prisoners of state are confined. Formerly an ambassador from any power whatever, who declared war upon the Sultan, was looked upon as such, and for

that sole reason was here imprisoned; but it appears that this custom is now abolished.

I alighted and entered into the first court of the castle, when a great devil of a man, with a forbidding countenance, presented himself. I begged him to permit me to visit the interior, but this inexorable cerberus would not allow me to advance. I re-mounted my horse, and went out at one of the city-gates close at hand, hoping at least to gain an idea of this fortress, by observing it from without; I could discern nothing, however, but an inextricable labyrinth of walls and towers one above the other.

Turning towards the north, and proceeding along the outside of the walls, I observed the works which defend the capital of the Ottoman empire on the land side.

These means of defence consist merely of a ditch almost entirely filled up, and converted into gardens; a first line of walls as low as a parapet; a second line higher than the first; and a third line within much higher, and flanked with towers still more lofty.

These three lines of walls, in steps crowned with battlements, are somewhat imposing, since they present three rows of guns; but, as they could not sustain the play of artillery, and as the enemy would have the advantage of being able to bring up his own under shelter of the undulating hills, and hedges of the gardens, which extend to the foot of the walls, Constantinople could not hold out against an eight days attack by a land force. Besides, for a considerable space, between the gate of *Adrianople* and that of *Top*, as also between the latter and the Castle of the Seven Towers, the three lines of walls are entirely in ruins, and have been recently replaced as a single wall, which resembles rather the entrance of a garden than the ramparts of a great city. The remainder of the walls are also falling to decay.

CHAP. XXIV.

CISTERN OF PHYLLOSENE. — COLUMN OF CONSTANTINE. — MARKET FOR FEMALES. — BEZESTEINN OR GREAT BAZAR. — DISTRICT OF THE LIGHT-HOUSE. — ALAÏ KIOSK OF THE SULTAN. — POINT OF THE SERAGLIO. — BANKS OF THE SEA OF MARMARA. — BARRACKS OF THE BOMBARDIERS. — SULTAN'S PLEASURE-HOUSE. — ILLUMINATIONS OF THE RAMADAN. — FESTIVAL OF THE BEYRAM OR EASTER-WATERS OF CONSTANTINOPLE. — CHARACTER OF THE TURKS. — AMUSEMENTS. — WOMEN. — CLIMATE.

THE cistern of Phyllosine, constructed in time of the Constantines, to furnish the city with water, is at present nothing but a dry cavern without water, in which a silk manufactory is established. The descent into it is by a bad staircase, which terminates in a place nearly dark, and supported by some hundreds of columns, and occupied by machines for spining and twisting silk, the threads of which, being almost invisible in this half obscurity, are extended horizontally between the rows of columns, so that it is hardly possible to advance a step without the risk of destroying thousands of them; on this account the porter is a necessary guide in this obscure labyrinth.

Led by him, and followed by my attendants, I went through the whole of this cavern, which presents a strong contrast between its present and its original destination. There are apertures at certain distances in the upper part of the vault, which serves as skylights, but which in former times must have served as wells for obtaining the water.

Each column is composed of two shafts, one upon another. The under one is surmounted with a base instead of a capital, about a foot broad, upon which the upper shaft rests. The latter has for its capital an irregular block, resembling a reversed truncated cone. The columns are of coarse marble: the surface of which is already

corroded. The earth and rubbish which have been thrown at a former period down the apertures into the cavern, have buried the lower columns to within two-thirds of their height. The guide informed me, that these columns are more than four hundred in number. In the descriptions they are stated to be two hundred and twelve; but my guide is in the right, because he includes in his account both the upper and lower columns. All the workmen in this subterranean manufactory, have bad complexions, and a forbidding aspect.

After leaving this cavern, I passed near *The Column of Constantine.* It is composed of several pieces of red porphyry, with the exception of the upper part and the base, which are formed of small heterogeneous stones, an inconsistency that spoils the effect of the whole. The column is going to decay.

I did not forget to visit the market where the white women and negresses are sold. It is a large court surrounded with stages, raised three or four feet high, upon which the slaves are exposed, and small rooms into which the buyer takes the woman who suits him, to examine her more particularly. The day on which I went thither was not a market day; it was Easter. The market is shut, and well guarded; and the Christians, it is said, are not allowed to enter it.

The great Bazar called *El Bezesteinn*, is magnificent. It is composed of several streets, entirely covered with high ceilings, through which the light enters by means of skylights. Some of these streets are occupied solely by silk mercers, whose shops are richly stocked; others contain jewellers' shops; others again present a diversity of warehouses for arms, rich harness, Indian cloths, cottons and woollens, books, but few in number; time pieces, and productions from all parts of the world. I particularly remarked some superb diamonds, and a golden cup and cover of the greatest beauty and costliness. There are some magnificent Turkish arms, but they are very heavy. I enquired at the booksellers shops for the history of the Ottoman Empire printed in the Turkish language, and met with a copy in two volumes, one of which was old, and the

other new. They asked me 80 piastres for it. I offered 60, but they would not let me have it at that price; I might, however, have obtained it for a trifle more, but one of the volumes being old, and having been much used in a country so often exposed to the plague, I was not very anxious to purchase it, and therefore renounced my intention without regret.

The quarter of the city inhabited by the Greeks, is called *Le Fanal.* The patriarch and the principal Greek families have their houses here. I merely traversed this quarter, and I perceived some houses of good appearance, though devoid of any luxury on the outside. That of Prince Suzzo, who had just been nominated Hospodar of Walachia, was not apparently more elegant than the rest. The Greeks are prohibited from painting their houses with lively colours on the outside; they can only paint them black, or some other deep colour, which gives them a very dismal appearance.

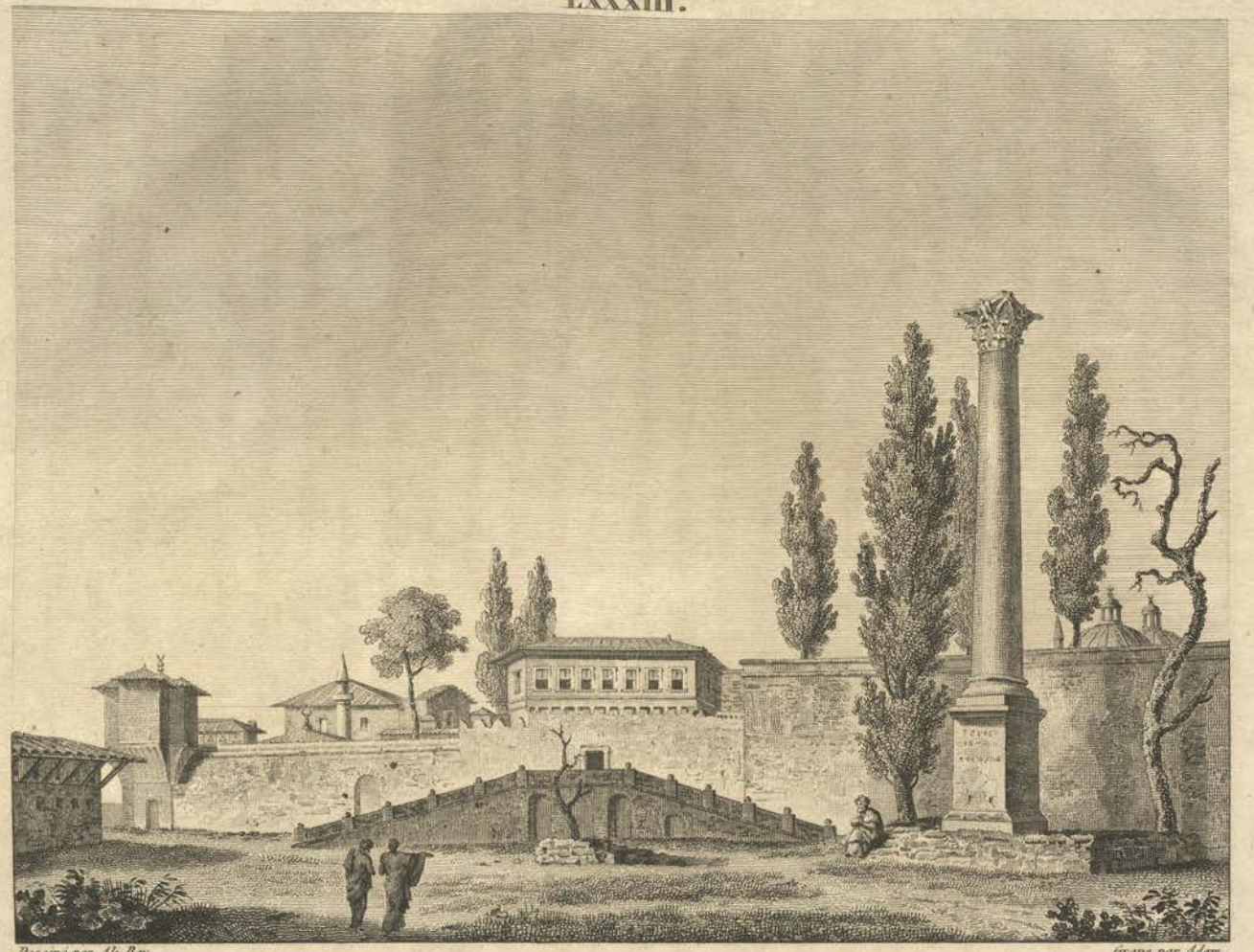
During my stay at Constantinople I went three different times by water to visit the surrounding shores.

The first time I sailed in a shallop to see a kiosk belonging to the Sultan, situated upon the water's edge, at the entrance of the port, without the walls of the Seraglio.

This kiosk, called *Alai Kiosk*, consists of a small square close house, surrounded with a large gallery, supported by marble columns, without any other inclosure than curtains of coarse cloth. I entered it without meeting any one. The floor was covered with carpets, the ceilings were adorned with pictures and gildings, and the Sultan's sofa was placed facing the sea. This sofa, mounted with solid silver, but quite plain, without any ornament or moulding, and as large as a great bed, was covered with a coarse mattrass, over which was spread a blue cloth; before the sofa was a marble fountain without water.

I continued to observe from the shallop, the point of the seraglio, where there are several kiosks or belvideres; the greater part of which are covered with thick blinds, and appear to be the summer habitation of the Sultanas. These kiosks are each elevated upon a different plan, without any apparent symmetry. I remarked near

LXXXIII.



Dessiné par Ali Bey *Gravé par Adam.*

Published by Longman, Hurst, Rees, Orme & Brown, London, Nov.1 1815.

one of these edifices, some columns of beautiful marble. In the seraglio, at a short distance from the point, there is an ancient and magnificent column apparently about 62 feet high, but it is erected in a place so strictly prohibited to profane eyes, that I think it has never been described by any traveller. It was only at the period of the last attack of the English, that the Europeans penetrated into the interior for the establishment and service of the Spanish battery; a drawing of this monument was taken, which the Marquis Almenara was pleased to communicate to me. *

The second time I embarked, I went to the front of the city, on that side nearest the sea of Marmara. A truly magnificent spectacle is presented by the astonishing multitude of houses and edifices of every kind, that extend almost to the extremity of the horizon upon the sea shore.

I have already said that the point which juts out at the mouth of the port is formed by the seraglio, surrounded by a simple embattled wall, with several kiosks or belvideres at different distances, and some gardens.

The foot of this wall on the outside is furnished with a line of rustic batteries, constructed under the direction of the ambassadors of France and Spain, General Sebastiani and the Marquis Almenara. These batteries, supported by those on the opposite sides of the port, and of the Bosphorus, put the seraglio completely in shelter from any insult by sea. I perceived only one battery upon the walls of the seraglio, called *The Spanish Battery*. It was served by individuals of that nation within the seraglio, which is a convincing proof of the confidence reposed in them by the Grand Sultan.

This wall does not differ in any respect from those which gird the city on the water's edge. I remarked some ancient Turkish cannons of a colossal size, in the last battery of the seraglio towards the south; some of which had seven or eight small mouths round the central one; the others, which were more than a foot

* See Plate LXXXIII.

in diameter, were used to fire stone-balls ready piled up near each piece. These enormous guns are planted on the ground without carriages, with a view to fire level with the surface of the water, so that if any ship be struck by one of these projectiles, it must inevitably sink. However, as they cannot be pointed, it must be difficult for them to strike moving objects.

My third excursion, which took place on the first day of Easter, was for the purpose of examining the bottom of the port.

All the Ottoman ships had their flag hoisted, but as there was a perfect calm, they did not appear to advantage. I counted thirty ships, frigates and corvettes, twenty of which were fit for sea, and ten gun-boats.

I admired the fine elevation of the bombadiers barracks, near which a range of mortars were firing salutes.

After having passed before the mosque, the quarter of Eyoub, and the different pleasure houses of the Sultan, I found the channel of the port contracted and divided into several channels between some islands, which are half covered with water and reeds. The boat entered afterwards into a channel of fresh water, which flows from a village called Belgrade, about three hours journey distant. Having passed under two wooden bridges at some distance from each other, which cross the canal, I leapt ashore to visit a pleasure-house belonging to the Sultan, situated on the right of the canal, more than an hour's journey from the place of my embarkation. It consists of several houses upon the right of the canal, and of a very fine kiosk with marble columns. The roofs are richly gilt; the middle of the room is adorned with a fountain; on one side is seen the Sultan's sofa, composed of a mattrass and some red cushions embroidered with gold; the whole placed upon a platform, and half covered with the Ottoman flag in the form of a curtain.

This kiosk is in form of a cascade, where the water falls down steps in the form of large shells along the whole width of the canal, which may be about seventy feet. Below is a square tank, from

which the water precipitates itself by the second flight of steps. On this tank there are three pretty little insulated groves, and in front of the kiosk is a fountain, which imitates the columns of serpents upon the Hippodrome, and spouts the water from the serpents' mouths.

At the lower part of the canal there is a fountain of marble roughly constructed; and a little lower down another in the form of a large vase. From the top of the cascade, the canal may be seen to a great distance in a straight line, always of the same breadth and bordered on each side with alleys of poplars.

This place, formerly shut, is now open to the public, and is out of repair. The Sultan Mustapha has been here only once. Here are several houses where the bostandjis guards as lodged, and several cannons for firing blank cartridges. The guards received us very well, and treated us with coffee. The canal is in a narrow valley between low mountains. This place is called *The Sweet Waters.*

We were an hour and a quarter in returning to the landing-place at Constantinople, though my boat was very light, had four oars, and generally went more than a league an hour.

During the classical nights of the Ramadan, the mosques are illuminated. The illumination of the imperial mosques is magnificent. That of St. Sophia, in particular, produces a surprising effect. It is then that an idea may be formed of this colossal cupola; since the light which enters by day, is not sufficient to shew the size of the edifice. Thousands of small lamps placed along the cornices upon the mouldings and other projecting parts of the interior; innumerable lamps suspended from the roof upon frames of different forms; and an infinity of crystal and glass lamps of all sizes; serve to display the majesty of this temple better than the light of the sun. I confess I had not a complete idea of it until I saw it in a state of perfect illumination.

The manner in which all these lamps were extinguished was new to me. Several men agitated the air with large fans of feathers,

and at every movement extinguished ten, twelve, or twenty lights, though at six or eight feet distance from the fan; so that the temple became dark in an instant.

Whilst they lavish so many lights in the temples, and even upon the towers, where they are of no use, there is not a single lamp in the streets; the mud and the wet soil are perfectly black; the houses, painted with dark colours, help to obscure the atmosphere; the moon ceases to shine by night towards the end of Ramadan, and the profound darkness which reigns in all the streets, added to the mud with which they are covered, upon a bad pavement, more or less on the descent, renders the progress of passengers very tiresome, unless they have lanterns before them. The inhabitants use small ones made of linen, but they give so feeble a light, that it is difficult to distinguish the persons who carry them; so that the number of pale lights which may be seen moving about during the night, as if suspended in the lower regions of air, resemble a dance of phantoms. There is not a single woman to be seen in the streets at night.

The Ramadan having finished on the last day of November, Easter was celebrated the first of December. The Sultan celebrated the festival at the mosque *Ahmed Djeamissi*, according to custom, as before stated. Being desirous of seeing the procession I would not go into the mosque, because his highness enters his tribune from without. I therefore went at four o'clock in the morning to another neighbouring mosque, to offer up the pascal prayer at sun-rise. I then went to the mosque of Ahmed, and found in the court two or three thousand women, some few men, several bostandjis, some janissaries, and the horses of the Sultan and his suite. The ceremonies were still unfinished in the mosque; yet there were two rows of janissaries, and a great crowd of persons in the streets.

The janissaries were in their ordinary costume, but the bostandjis wore red caftans, and very long caps of the same colour. Twelve of the janissaries wore a kind of grey chasuble, and a great deal of plate. I placed myself at the inner angle of the door.

A certain number of *capidji bachàlàr* filed off, dressed in large caftans with false sleeves hanging behind them, lined with rich furs, and faced with gold; they were mounted upon superb horses richly caparisoned.

All the persons of high rank wore the great turban of ceremony. It resembles a reversed cone, about a foot and a half high, and is wholly garnished with muslin.

A great number of officers and persons in high situations followed in succession, mounted upon magnificent horses. The Scheik el Islam, or Mouphti, came afterwards, surrounded with his suite of oulemas, or men of science. After him appeared ten or eleven parade horses belonging to the Sultan, with their harness covered with diamonds and other precious stones; the stirrups and bridle of one horse in particular was of a surprising richness. Some of the horses carried on the right side of the saddle a shield two feet in diameter, and a sabre on the left side, equally enriched with gold and precious stones. Having gone over to the other side I saw Moussa Pacha, kaimakam of the Grand Vizier, pass on horseback, surrounded by four or five hundred officers and soldiers, all on foot, who almost bore him along. Having observed me he made me a most gracious salute, which I returned immediately. He continued to advance, and turned occasionally to look at me; on going out at the gate, he gave me another slight sign of salutation, and smiled affectionately. This made so great a sensation, that several officers of the janissaries came to ask my people who I was, saying, that they had never before seen a smile upon the lips of this austere Mussulman. I was sincerely sorry that circumstances prevented me from going to embrace this excellent friend, but as that intimacy would have deranged my plan of conduct, I felt myself strong enough to resist the affections of my heart, and to stifle passions, which in similar circumstances might have influenced any other than myself. Could I indeed, after having been inexorable to the affectionate intreaties and the energetic persuasions of Muley Abdsulem, my dearest friend, and those of his

brother Muley Soliman, abandon myself to the sentiment of affection which bound me to Moussa Pacha, or yield, perhaps, to the allurements of honours, with which he might have loaded me in less than a day? No; excuse me, dear friend, I know that at this moment you expect me to visit you, but I avoid you; to-morrow I shall quit Constantinople.

The kaimakam was followed by a body of bostandjis on foot; and a cry of, "Long may he live," was heard. Then came the Sultan on horseback, and hid by the immense feathers of six or eight officers who walked on each side of him. I saw him, however, in front, and made him a salutation which he condescendingly returned. He seemed pale and even withered; his caftan was reddish; the beauty, the richness, and brilliancy of the rose and plume of diamonds which decorated his head, are beyond all description.

Three great officers of state followed immediately behind the sultan; one of them carried a high turban ornamented with a rose and a plume of diamonds similar to that which the sultan wore: the two others carried each a kaouk, or turban, of the ordinary size and form. These three turbans belong to his highness, who puts them on his head during the different ceremonies in the mosque. They were half covered with rich cloths.

Then came a numerous procession of distinguished personages on horseback, in their ordinary dresses and turbans, without any distinctive sign. I was informed that they were the first nobility of the empire, the sons and nephews of princes, &c. The whole procession was closed by a troop of soldiers.

The turbans of the kaimakam of the Grand Vizier and of the Reis Effendi had, as a mark of distinction, a gold tissue fringe mixed in the muslin. I remarked several negro officers of distinction in the procession, with horrible faces, dressed and equipped with the same richness as the others. The chief of the black eunuchs wore the same mark of distinction in his turban as the Grand Vizier. The principal personages in the procession had each a servant or

officer behind them, bearing a turban of the common size covered with a rich cloth; this turban they wear in the mosque during the prayers, instead of the turban of ceremony which they then lay aside.

The Turks are very different from other Mussulmen in their public conduct at the periods of Ramadan and Easter. I have already said that they do not illuminate their streets during the nights of Ramadan, and they have no horse races, sham fights, nor public games during Easter, as is the case in other countries subject to Islamism. All the demonstrations of public joy are confined to walking gravely from one place to another, paying visits, eating as much as they can, and firing cannon and mortars belonging to the port, at different hours of the day.

I visited the great depôts of drinkable water at Constantinople, which comes by the north-west of the city, from the canton of Belgrade, a village almost entirely inhabited by Greeks, as are all the surrounding villages.

There are three great walls in three different places in this canton, which closing up the passage between one mountain and another, form dykes which contain the rain water. These dykes are known by the name of *bents*. The largest bent is nearly three leagues from Constantinople. It is about 170 feet long, and 15 feet thick at the upper part, with a great slope which greatly augments the thickness of the wall at the bottom. It is formed of hewn stone, and is in good condition. The rains had not yet begun to fall, consequently the dyke was nearly dry, there being only a small stream which ran through the middle of it.

At a short distance from this bent there is another constructed by the Sultana Validé, mother of Selim the third. The wall, which embraces almost as much space as the former, is established upon a better plan, because it presents an angle leaning against two strong masses on the side next the water, but the slope is unfortunately too perpendicular, which is a radical defect, and will prevent its long duration. The water is conveyed from the bents to

Constantinople by conduits under ground, and by aqueducts more or less handsome.

The aqueduct of *Justinian* situated in a Greek village called *Pirgos*, has three rows of arches one upon the other, built of common marble, but its construction shews the imperfection of the arts at the period of its elevation: the arches are very narrow, and unequal in height and breadth, and of a very faulty projection.

At a short distance is the aqueduct built by the sultan *Soliman Canouni*, but I only saw it from afar.

There is a third aqueduct constructed by the Greeks, a little above Pirgos. The boldness of its arches, and the beauty of its construction, still attests the superiority of the arts in the first period, over those in the second; but this fine monument, neglected for so many ages, is beginning to decay at its upper part.

I went, in the last place, to see a fourth aqueduct constructed by the Turks in modern times, facing the Bosphorus at a short distance from *Bouyoukdere;* the arches are similar to those of Justinian's aqueduct, but they have more regularity.

These aqueducts form angles with the windings of the mountains, where conduits are placed under ground, at those places which admit of them.

The canton of Belgrade is composed of low mountains crowned with superb woods of spreading trees, which extend to a great distance, and abound, it is said, with game and fallow deer.

The character of the Turks is serious, and even melancholy. Comparing it with that of the Arabs, I think I might maintain, that if they were both to attain to the degree of European civilization, the Arabs would possess the character of that of the French, and the Turks that of the English.

The fine arts are banished from Mussulmen countries; a Turk would, therefore, think himself degraded if he were to play upon any instrument, sing (unless at prayers) or dance. The custom of meeting in large assemblies is almost unknown among the Turks.

The women, entirely excluded from intercourse with the men, cannot contribute to mitigate the severity of the manners, and to render society agreeable.

The absolute ignorance of the Turks, with respect to the languages of Europe, and their little correspondence with foreign nations, leave them uninformed of all that passes in this great theatre; hence they look with indifference upon the political vicissitudes in this important quarter of the globe. In short, the want of books, and masters to instruct them in the physical sciences and the innumerable discoveries of the last ages, keeps from them those interesting acquirements which could not fail to give elevation to their minds.

From these causes, joined to the precarious existence of a despotic government, to the state of mistrust, or rather to that warfare which necessarily exists in a country where the governors are of a different religion from that of almost all the governed, and to the erroneous ideas of happiness with which they are inspired from their tenderest infancy, the Turk, though incapable of opening his heart to a free and innocent gaiety, thinks himself happy, and the more a man as he approximates to the state of brutes. He passes whole days seated in complete inaction of body and mind, in smoaking his pipe, or taking coffee or drugs, in getting drunk with liquors or opium pills, and in exhausting his strength by reiterated excesses of enjoyments appointed by or contrary to nature. Such are the pleasures that constitute the happiness of Mussulmen, and if they deign to pay some attention to any kind of spectacle, it is only when it represents to them a similitude of the objects which form their sole delights.

The Turks, indeed, have entertainments; but what entertainments! Their music, though deprived of all harmony, offers nevertheless some sweet modulations; but it is mixed with such shocking discords, that it would be impossible to endure it alone for a length of time; on which account they have generally a buffoon who rises occasionally, performs a dance or a ridiculous or inde-

cent pantomime, and always finishes by playing the part of a drunken man.

They have dancers also whose talent is confined to walking in a measured manner; dancing a simple country dance, making rapid pirouettes, or movements, and acting the most indecent pantomimes, in walking in a circle one behind the other, dressed with wigs of long hair, having castenets of metal in their hands. The whole of this is performed in the coarsest way imaginable. I have seen some of these dancers play pantomimes in which they exhibited the most dirty and revolting acts. They have also Chinese shadows which represent scenes of the most frightful lubricity.

Such are the spectacles of the Turks, which the great men, the learned, and even the Grand Vizier are not ashamed to have presented to them.

I saw one curious trial of strength. A man, while turning round in the most rapid manner to the sound of music, attached to his waist a petticoat, which in consequence of his motion soon assumed the form of an umbrella; he then took off his shirt without unbuttoning his waistcoat which covered it, turning round the whole time; divided the tuft of hair upon his head into several tresses, to each of which he fixed one by one several naked sabres which were handed to him whilst at full speed by a companion who stood by; he fastened the handle of each to one of his tresses; I saw him fix as many as twelve or fourteen in this way, which by the rapidity of his movement formed a circle or horizontal disk round his head. He then took another naked sabre with his teeth, and placed several others round his body, I know not how, so that he was completely bristled with naked sabres. After this, without slackening his rapidity of movement, he drew a sabre out of its scabbard, and what appeared more difficult he sheathed it again, with a firmness and address truly astonishing. He then took off the sabres one by one, and returned them to his comrade. He took off the petticoat, put on his shirt without unbuttoning his waistcoat, and after having continued his rapid pirouettes for more

than half an hour, his companion put an end to this whimsical exhibition by throwing a large pelisse over him, which was a very necessary precaution, for the perspiration exhaled in streams from his body.

The women of high rank are strictly guarded at Constantinople, but those of the lower orders go alone every where; in the streets, bazars, turbeks of chapels, and cemeteries, and on the sea shore, there are as many women as men to be seen all hours of the day. This liberty, in so populous a city, surrounded with gardens, hills, and woods, must facilitate intrigues to a great degree, which by the bye are common enough in this metropolis. The faces of this class are almost entirely exposed, notwithstanding the thick veil which they wear, because they enlarge the holes destined to the sight to such a degree, that almost their whole countenance may be seen through these apertures.

The climate of Constantinople is very mild notwithstanding its distance from the equator, because the city is upon a level with the sea, defended from the north winds by the mountains of Belgrade, and entirely open to the south towards the Sea of Marmara; so that though the difference of the seasons is very perceptible the inhabitants do not experience those extremes of heat and cold so inconvenient in other countries under the same latitude.

I made preparations for observing an eclipse of the sun on the 29th of November, and ascended a minaret with that intention, but the clouds prevented my observation entirely.

CHAP. XXV.

PRESENT STATE OF TURKEY. — BARBARISM OF THE TURKS. — JANISSARIES. — ODDITIES OF THIS CORPS. — BOSTANDJIES. — GUNNERS OR BOMBARDIERS. — OTHER TROOPS. — THE GRAND SEIGNIOR. — REBEL PACHAS. — PUBLIC TREASURE. — VENALITY OF PUBLIC OFFICES. — DESPAIR OF THE PEOPLE.

THE Ottoman empire is a colossus, composed of a strange mixture of heterogeneous and irreconcilcable parts; Turks or Tartars, Arabs, Greeks, Catholics, Schismatic Greeks, Copts, Druses, Mamelukes, Jews, and other races, who do not resemble each other in any thing, unless it be in the inveterate and deep rooted-hatred which they bear each other; such are the elements that compose this mass.

The Christians, formerly plunged in scholastic quarrels, the Arabs divided by the same cause, and wanting constitution which might confirm the succession to the throne of the Caliphat, opened by their deplorable apathy the way to that irruption of the almost savage Tartars, who overturned successively the thrones of the Abbassides and of the Constantines, upon the ruins of which they founded the empire of the Crescent.

Chance, which made them begin their conquests in Asia, then governed by the successors of Mouhhammed, rendered these idolatrous Tartars Mahometans. If they had been begun by Europe they would have been Christians. Every worship, founded upon the sublime idea of one supreme Being, must convince and attract the idolatrous man.

From this cause the Turks have been and still are strangers to the customs of Europe. If they had been converted to the Christian faith, they would have become Europeans.

As the Caliphs Abbassides had protected the arts and sciences, which the irruption of the Vandals had caused to fly from Europe, these Tartars found with religion, the elements of civilization, of

which at first they availed themselves in a slight degree; but their progress was at the same time repressed by some dogmas, which, in proscribing the fine arts, establishing the doctrine of fatality, proclaiming hatred and aversion to all individuals strangers to Islamism, deprived them of the first germ of good taste, made them look upon the resourses and combinations of human wisdom as useless, and misled them from the advantages of an intimate communication with the Europeans, who alone were able to instruct them. These causes, united to the extreme difference between the two languages of the East and the West, the effeminacy that they adopted as soon as they were in possession of capitals sufficient to satisfy their sensuality; and lastly, the want of education in their princes, who always passed from the solitude of the Haram to the Ottoman throne, have paralized their progress towards civilization.

Therefore, although a Mussulman myself, I must own that the Turks are still barbarians. I ask pardon of those who think differently; but when I see a nation which has not the slightest idea of public right, or of the rights of man; a nation in which hardly one individual in a thousand who knows how to read and write; a nation with whom there is no guarantee for private property; and where the blood of man is ever liable to be shed for the least cause, and upon the slightest pretext, without any form of trial; in short, a nation resolved to shut its eyes to the lights of reason, and to repel far from it the torch of civilization which is presented to it in all its brilliancy, will always be to me a nation of barbarians. Let the individuals who compose it wear garments of silk, or rich pelisses; establish their own ceremonials; eat, drink, and smoke a hundred different mixtures daily; wash and purify themselves every hour; still I shall repeat *they are barbarians.* There are, indeed, some few persons about the court who, having learnt the languages of Europe, have secretly adopted its civilization, at least in part, but their number is infinitely small compared with the mass of the nation.

Another cause also contributes to keep the Turks in this state of barbarism. The Arabs were rulers of almost the half the world when they were subjugated by the Turks; the latter in consequence having become masters of the Prophet's standard, thought themselves invincible. Their victories in Europe confirmed them in this idea, which has been transmitted from generation to generation, notwithstanding the defeats they have experienced in latter times. This superiority, which they attribute to themselves, over other nations, makes them look with the greatest contempt upon every man who is not a Turk. Let not foreign ambassadors flatter themselves upon the outward marks of respect which they receive in Turkey; I know the people of my own religion better than any one; and I may openly declare, that the Turk adds to the barbarity and pride of a Mussulman, the barbarity and pride which are peculiar to the nation.

This pride makes him prefer the occupation of a soldier to every other; he is a soldier by religion, because every Mussulman must be so; but he is a soldier also by predilection, because to him it is the most useful employment, and that which clears the way to independence and despotism.

But it must not be imagined that the Turkish soldier is a man dressed and armed according to a legal and established ordinance, subject to a certain code, and to military discipline; fed, paid, and supported by the public treasure in a regular manner, as in Europe; far from it; every individual when the whim seizes him arms himself with one or two large pistols, a *khandjear* or large knife, or with what weapons he chooses, and says, *I am a soldier*; he then attaches himself to a division of janissaries, or to a pacha, an aga, or any other officer who consents to admit him into his service; the moment the thing ceases to please him, he throws down his arms, saying, *I am no longer a soldier*; and thenceforward lives undisturbed without being upbraided by any one with his desertion. The result of this is, that the Turkish soldier going to war by his own free will, is impetuous, and even ferocious during the first attack, but also

on the least reverse he abandons the cause, and seeks safety in flight, because the army is not organized so as to repress desertion.

The janissaries are the principal nerves of the Ottoman power. The celebrated *Raif Effendi*, in his treatise upon the Ottoman Militia, computes the whole number in the empire at four hundred thousand, and is of opinion that no nation can produce a similar armed force, which he calls *uniform*. But what is a janissary? He is a shoemaker, or any kind of artisan, a peasant, or a vagabond, who inscribes his name upon the roll of a division of janissaries called *Orta*; some of these ortas hardly amount to a thousand men, whilst others contain twenty or thirty thousand.

When a man thus enrolls his name, he engages to appear whenever the orta shall muster; but does he fulfil his engagement? This depends upon circumstances, and upon personal interest at the moment when he is summoned. The janissaries have indeed a degree of what is called esprit de corps, an estimable feeling when it is not too exclusive; but this does not suffice to prevent them from consulting occasionally their own interest, which is always their first concern; hence, if the motive of the summons suit them, they take up arms immediately, and attend muster: in any other case, they remain immoveable; or if they make their appearance, it is only for form's sake, and afterwards return peaceably to their homes.

If the assembling of the orta be designed to raise a sedition or revolt, then indeed no one is deaf to the call, because each is sure of victory or pillage. But the case is different when they are to march against a foreign enemy; for if the circumstances be urgent, the government finds it necessary to proclaim that the *Sainjeak Scherif*, or the standard of the Prophet, is to be carried to the army, in order to inflame their religious fanaticism, which must supply the place of honour and patriotic enthusiasm; sentiments that have no existence among them.

This politic resource does not fail to produce some advantageous results, by attracting a greater number of men round this *palladium*, which the Mahometans esteem as a certain pledge of victory;

but as religious zeal cools with time, when it is not seconded by any immediate and direct interest, the effects of this stratagem gradually diminish. The last time the Sainjeak Schefif left Constantinople, it was expected to have been followed by thirty or forty thousand janissaries, yet not more than three thousand went out. This celebrated corps, then, is not comparable to the national guards of the states of Europe, nor to any corps whatever that has the slightest shadow of organization or discipline! I can only compare it to the movement or to the levy en masse of a whole people. The victories of the janissaries in former times were owing to the irruption of a great body of armed men upon unarmed nations, or upon smaller numbers, as badly organized as themselves. Now that military tactics have combined the minutest means for calculating results, with almost a moral certainty, it is evident that the Turkish troops could never oppose a long resistance to a less numerous corps of Europeans well commanded. I shall not speak of some particular cases which may form exceptions to this rule, since they would draw me into an analysis and discussion foreign to my object.

The janissaries have some singular customs which deserve to be stated.

Their most respected military trophies, are the brass stew-pans used by them for cooking their food, which always consists of rice prepared with butter, and called by the Turks pillaco. These stew-pans are objects of such high veneration, that they have always a guard of honour, and when the janissaries transport them from one place to another, they require persons on the line of march to make a bow or salutation to them as if to a prince. Woe to him who would be slow in paying this homage; he would be immediately punished for his irreverence by the guard which escorts the convoy.

These vessels form a central point of union for every division of janissaries. In the field they carry them in pomp adorned with tinsel and gew-gaws. If an orta has the misfortune to lose its stew-pans, it is looked upon as dishonoured.

When the janissaries move with an affected eagerness to receive their rations, it is inferred that they are completely satisfied in their orta; but if they advance with an air of indifference, it is understood that they are discontented; and the most certain proof they can give of their dissatisfaction, is wholly to absent themselves at the time of distribution. When this happens it becomes absolutely necessary to take measures to satisfy and appease them.

In cases of discontent the divisions of janissaries carry their stew-pans to the front of the Sultan's palace, and place them on the ground upside down.

At this signal of revolt all the janissaries arm themselves, and assemble together; they then give law to the government, demand the heads of the ministers or chiefs of the state, who are sacrificed to them immediately without form of trial; and even depose the Sultan himself, as was the case with the unfortunate Selim the third. All is riot in Constantinople until this undisciplined armed rabble have taken back their stew-pans.

When the Sultan grants public audiences to the ambassadors, in order to give them a high opinion of his power, founded on the satisfaction of his troops, the rations are distributed to the janissaries previous to the ceremony, when they run in tumult to receive them in the presence of the foreigners. On the same principle, to give the ministers of foreign courts an idea of the supreme justice, the Grand Vizier judges some causes in their presence; and that their eyes may be dazzled with the imperial magnificence, they are also admitted to a feast with the Grand Vizier, at which they are clothed with rich pelisses, and others less costly are distributed among the persons attached to the embassy.

In consequence of the importance of the stew-pans in the corps of janissaries, the chiefs of the ortas are called by a Turkish name which is equivalent to that of *distributor of soup*. All the military of this corps bear on their forehead, attached to their full-dress cap, a brass plate, instead of plume, in this they

stick a clumsy wooden spoon, with which they eat their rice, and which thus forms an essential part of their costume.

The men charged with inflicting the punishment ordered by their superiors upon the janissaries, are the *distributors of water;* who are armed with a stick to which long thongs of leather are attached.

Each orta possesses some tablets, more than a foot square, fixed upon poles, and daubed with paintings, which are the emblems of the orta. These tablets accompany the stew-pans.

When the orta takes the field, some young men entirely covered or wrapped up in large haiks, march behind the stew-pans; they are called *el harem*, being considered as a sort of talisman or sacred pledge. They are always escorted by a special guard, and are placed in a tent close to that of the stew-pans; they are not subject to any labour or service; and the janissaries would fight to the last drop of their blood to defend or save them from the hands of the enemy, for to lose them would bring the greatest shame upon the corps.

The janissaries pass from one division to another according to their caprice.

It will be seen from all I have said, that the janissaries, so far from being the troops of the sovereign of the country, are in fact a revolutionary and turbulent body, which takes the law into its own hands, even at the expence of the prince whom it serves.

Some janissaries, it is true, receive a sort of military education from their childhood, but the number is so inconsiderable, that it does not at all influence the general body of this corps. The same may be observed concerning the discipline and organization of the janissaries in barracks at Constantinople.

The Sultans, in order to counterbalance the power of the janissaries, have armed the men employed in their gardens and pleasure houses, and have formed them into a sort of body-guard under the name of *Bostandjis* or Gardeners. This corps, comprising some thousands of men, has sometimes done important service; but in a revolt the men usually join the janissaries, who are the strongest

force: this counterpoise becomes thus useless to the Sultan, as was the case in the revolution in which the unfortunate Selim the Third was dethroned.

The corps of gunners and bombardiers is composed of forty-eight companies, well organized; but as there are in the batteries several ancient gun-carriages with wheels made of planks, and very unwieldy, as there are also enormous culverins, cannons of a monstrous calibre planted on the ground for the purpose of firing stone balls, and as there are cannons with several mouths, no very favourable idea can be formed of their engineering science and skill, since they are actually employing for the service of pieces almost useless, men and ammunition which would be very effective if the guns were of an ordinary calibre and well mounted.

The other troops that compose the Ottoman forces in time of war, consist of squadrons of armed men more or less numerous, which the different provinces send to the army; adventurers or volunteers, who wish to try their fortune; fanatics in good earnest, or those who from interest appear such; and lastly, the contingent of armed men that certain freeholders are then obliged to bring into the field.

These together form so strange and confused a medley, that a Turkish army does not differ in reality from a multitude of Arabian hordes, and consequently is not capable of producing much more advantageous results. If besides this irregularity the immense quantities of baggage which the Turks carry with them, and the innumerable multitude of servants and others, that follow the army, but do not bear arms, be taken into account, an idea may be formed of the almost total impossibility of giving to these unwieldy and disorderly bodies the precision which the military movements of a campaign require.

The government of Constantinople, convinced of this truth, was desirous to remedy the evil by creating a new military body organized and trained after the European discipline; but as this innovation endangered the interests of the janissaries, who would

have been reduced to dependence instead of being the true despots of the empire, which they then were and still are, they revolted, sacrificed the most useful men in the state, and dethroned Selim the Third to maintain their power. This was a deplorable triumph of military anarchy, which has thrown the civilization of the Turks two centuries back.

The Sultan Moustapha * who succeeded Selim, is endowed with good qualities; but what can the best of Sultans do, surrounded with so turbulent a military as the janissaries? What minister will be courageous enough to speak out while his mind still dwells on the catastrophe which he has so recently witnessed? No, I think I may venture to conclude, that it is impossible for the Turks to civilize themselves. When mention is made in other countries of the name of the Grand Seignior, men generally represent to themselves a despotic Sultan; whose word is law, and who takes no other council than his own caprice. Let them undeceive themselves. There is not a greater slave in the world than the Grand Seignior. His steps, his movements, his words throughout the whole of the year, and in all the events of his life, are measured and determined by the code of the court. He can do neither more nor less than is prescribed for him. Reduced to the condition of an automaton, his actions are determined like the result of mechanical impulse, by the Code, the Divan, the Ouléma, and the Janissaries. He is covered with diamonds, intoxicated with incense, surrounded with flatterers and worshippers like the Great Lama, or a living divinity, but his existence differs in no way from that of a machine; and as such, he will always be viewed with the greatest indifference by people who have neither harm nor good to expect from him. The whole power is in the hands of the subalterns, as I have already shewn in adverting to the deposal of Selim, and the installation of Moustapha; events which did not cause the least sensation in many of the Turkish provinces which I was then traversing.

* This Prince, also dethroned, is no more.

This indifference of the people towards the sovereign, is one of the principal causes that facilitate and strengthen the rebellion of the Pachas in the provinces. It is well known during how many years a *Djezzar*, a *Paswan-Oglu*, a *Kadri-Aga*, &c. maintained their authority; and there are at this moment a *Mehemed Ali* in Egypt, a *Kouchoisk Ali* in Syria, a *Mustapha Pacha* * in Bulgaria, an *Ali Pacha* in Albania, an *Ismaïl Bey* in Romelia, and several others of lower rank, who, with an air of dependence upon the sovereign, are really independent, and pay no attention to the firmans which are issued by the Porte, unless they suit their interest.

A prince thus obeyed, ought, I think, to be erased from the list of sovereigns, since the empire is always in the hands of inferiors or mercenaries, and he who is dignified with the title of sovereign, is the most insignificant and useless being in the government. He hardly sees or hears any one except the Grand Vizier, and passes his life in the midst of his women and eunuchs: a stranger, as it were, to all the acts of administration, since every thing must be ordered by the Vizier, or by the Divan. The power of the Grand Seignior is therefore a nullity. It is at Morocco that the model of true despotism is to be found.

The mercenary hands which govern the Turkish empire are paid for their labour by the acquisition of riches, proportionable to the ambition which actuates them. But the revenues of the empire diminish every year, on account of the rebellion which extends from one province to another. The Pachas before mentioned send very little or nothing to the public treasury; the products of Syria are absorbed by the Pacha of Damascus, under the pretence of the necessary expences attending the caravan of Mecca; and during this year (1807) the government sent him besides, at his request, a large number of purses to defray the charges of the defensive war against the Wehhabites, who are gradually reducing the limits of the Ottoman dominion by daily seizing some part of its pro-

* This was the celebrated Moustapha Bairaktar, who latterly dethroned the Sultan Moustapha, and who perished in the revolt. (Note of the Editor.)

vinces. The revolution of the Servians, the occupation of Walachia and Moldavia by the Russians, * the separation of the regencies of Barbary; in short, the scandalous insubordination of the Pachas and other Turkish officers, have reduced the public treasury to the greatest distress. Those in high office at court cannot on this account obtain salaries and appointments suited to their dignities. And recourse must be had to cabal and intrigue to raise money.

The sale of places is authorized in Turkey, but in proportion as the empire is lessened, the number of situations is reduced, and so also is the produce of the sale of them. It is true, on the other hand, that if the number of situations is diminished the number of applicants increases in proportion, and competition enhances their value, so that it amounts to pretty much the same thing to the courtiers, but not to the miserable people, because those who have paid double and triple for the acquisition of their places, feel themselves doubly and triply authorized to oppress the unfortunate beings who fall under their hands. The latter grieve and complain, but they are not listened to, because the subaltern exactions turn to the profit of the court in the succeeding year. The people become indignant, give themselves up to despair, and have recourse to arms. They are then branded with the odious names of brigands and rebels. If the state be in sufficient force to reduce them to submission, which is not always the case, bloodshed ensues; but afterwards things revert to their former state, and the empire loses subjects and cities; the exigencies of the court are thus increased, and its extortions multiplied; this evil is daily increasing.

* A part of this political picture has changed since these remarks of Ali Bey were written. (Note of the Editor.)

CONCLUSION.

DEPARTURE FOR BUCHAREST IN WALLACHIA. — ITINERARY. — ADRIANOPLE. — MOUNT HÆMUS. — BULGARIA. — ROUSCHOUK. — THE DANUBE. — BUCHAREST.

ON Wednesday the 2d of December 1807, the second day of Beiram, or the Easter of the Mussulmen, Ali Bey passed over to the suburb of Pera, from whence, on Monday the 7th of December, he set out for Bucharest in Wallachia, accompanied by a Tartar.

At his departure from Constantinople, it was his wish still to extend his knowledge by new travels, but he had not then decided towards what country he should direct his steps. He therefore left his papers with a friend, whom he authorised to publish them after a certain interval, and commenced his journey, uncertain whether, upon his arrival at Bucharest, he should travel to the west, the east, or the north.

From Bucharest he transmitted an account of his journey from Constantinople, an abstract of which is here subjoined.

On the 7th of December Ali Bey slept at the village of Kouchouk Charmagi, on the banks of a lake formed by the sea of Marmora.

On the 8th he proceeded through Bouyouk Charmagi, Combourgas, Boadas; and rested a short time at Selivria, a larger town than either of the former, containing several mosques, and situated upon a small harbour of the sea of Marmora. All these towns are inhabited by Greeks, who appear to be better treated than in other places.

On the 9th he traversed Kinikli, and halted at Djierlo, a tolerably large town, containing several mosques. He passed near Karasstran on the 10th, and stopped at the village of Bourgas. On the 11th, after having traversed Baba Eski, he entered Adrianople.

This city is of considerable extent, and well situated on the north side of a large plain surrounded by hills, upon one of which a part of the city is built. It contains several mosques, some handsome houses, streets that are well paved, a large bezestin or bazar, comprising several covered streets, furnished with shops of every description, and a beautiful bridge over the Morissa, a considerable river which traverses the city. The city is surrounded by a parapet wall, strengthened by a pallisade within and a ditch without. The Grand Vizier, who is generalissimo of the Ottoman armies, was here at this time. Our traveller observes, that notwithstanding his presence, he saw but few soldiers, and that the streets were extremely solitary. He was told that there was a camp without the city. Adrianople, then the head quarters of the Turks, was 60 leagues distant from the opposing army.

Ali Bey remained but a short period in this city, and proceeded the same day to sleep at Moustapha Baiha, where he found a troop of soldiers, who rather resembled a horde of banditti.

On the 12th he traversed several hamlets inhabited by Greeks, and slept at Karapounar, a Mussulman village, composed of a considerable number of barracks. On the 13th, having passed Zaara, he arrived at Kezanlek, the governor of which place invited him to supper, and shewed him many civilities; he travelled all night, and after being exposed to a heavy storm of wind and rain, arrived at Schipka Balcana, a little village at the foot of the *Balcan* or *Mount Hæmus*. Here he was obliged to remain two days before he could venture to attempt the passage of the mountain, which was then covered with a great body of snow.

On the 16th Ali Bey crossed the mountain, an undertaking which he would not even then have been able to accomplish, had he not taken the precaution to send some post horses before him, to open a way through the snow, which was three or four feet deep. Being arrived at the opposite side, he passed through a village called Bedjene, composed of wooden houses, which were half buried in the snow; and continuing to descend, he halted at Kaproa, a

considerable village, the houses of which are built partly of stone and partly of wood. The chain of Balcan or Mount Hæmus, which forms the boundary between Romelia and Bulgaria, being entirely covered with snow, offered nothing to the researches or observations of Ali Bey, but some spiculæ of horn-stone.

On the 17th he passed through Derroba, and arrived about noon at Terranova, a town situated on the declivity of two mountains, traversed by a fine river, and surrounded with a ditch and a low wall. This place contains several gardens and vineyards, some good-looking houses and covered bazars, but the whole were clothed with snow, and the season was unfavourable for observation.

Hence he pursued his journey, in order to halt at Podlietaischte. The houses at this place are almost subterranean, the walls that support the roof being only a foot above ground. The inhabitants, men as well as women, clothe themselves with sheep skins.

The Bulgarian women are extremely small, but while young have a graceful air; after attaining, however, the age of puberty, they soon become exceedingly fat; the children are very pleasing, but so small, that they might be taken for apes. The men bear upon their countenances the marks of the slavery which presses heavily upon them; continually harrassed by the exactions of the soldiery, they are under the necessity of concealing under ground whatever they would preserve from rapacity and violence.

About midnight on the 18th, Ali Bey crossed the Yantra, a river of considerable size and rapidity: and having passed through some hamlets arrived at Kouschouk, a large and strongly fortified town on the right bank of the Danube.

Pacha Moustapha,* after examining the traveller's papers, gave orders for his passage; he accordingly embarked in the night on board a six-oared boat, crossed the majestic Danube in thirty-five minutes, and landed at Djiourjoï, a small town defended by a large

* It was this Moustapha Bairactar who afterwards raised the revolution at Constantinople against the Sultan Moustapha.

fortress, on the left bank of the river. The town was occupied at the time by a body of troops under the order of another Pacha; and formed the most advanced post of the Turks.

The passports of Ali Bey were here submitted to a fresh examination; but the *Diouan Effendi*, to whom this office belonged, had been at Alexandria with the Captain Pacha, the friend of Ali Bey; and the moment he observed the name of the latter in the firman, he cried out, "It is unnecessary to see any thing more, I know Ali Bey." He then made an apology, sent the traveller a handsome supper, and gave orders to have horses in readiness. Such was the manner in which Ali Bey quitted the Ottoman empire at sunrise on Saturday the 19th December 1807.

After a journey of six hours he arrived at a village where he saw the first Russian picquets, one of which accompanied him to the advanced guard of the army, which occupied a line of heights and small redoubts on the other side of a large river, the bridges over which were destroyed. Ali Bey praises the civility he experienced from the Russian general and the other officers whom he found at this place.

Hence he was conducted to a village near Bucharest to another general, who welcomed our traveller with all the delicacy and urbanity displayed by well-bred men in all civilized nations. Ali Bey, after having taken his leave, and made his acknowledgements, set out for Bucharest, where he arrived late at night.

The fatigue of this wearisome journey having rather exhausted the strength of our traveller, he was obliged to take two days' repose, but the attentions of the Russian general Bahmetief, and the Chevalier Kiriko, a consul general of the same nation, contributed to his speedy recovery. Ali Bey feels himself unable to express his gratitude to these two respectable individuals; as also to general Vlanius, the Archbishop Diothithors, the two lieutenants of Prince Ipsilanti, and the other nobles of Wallachia.

Bucharest, the capital of Wallachia, is a city of considerable extent, and of an agreeable rural appearance. The streets are straight,

of a good width, and paved with wood; the houses are low, but have large doors which admit carriages to the foot of the staircase; and the gardens are very numerous. This capital is said to contain from 60 to 70,000 souls. The churches and chapels are stated to be three hundred and sixty; the cathedral, situated upon a height in the middle of the city, is small, but handsome. Besides the archbishop, there are several prelates resident here.

Although the reigning religion is Greek, the place contains Christians of other communions, who have their churches and their priests.

The civil government of the city is in the hands of two kaïmakams or lieutenants of Prince Ipsilanti, assisted by a council of twelve boyards. According to the account given to our traveller, Wallachia contains a million and a half of inhabitants. More than half of this province is surrounded by the Danube, and watered by a great number of rivers. The land, which is extremely fertile, is intersected with mountains and forests abounding with game. Mines are also found here; and in short every thing that can be desired in a country situated under the forty-fifth degree of latitude. It is affirmed, observes Ali Bey, that the climate is very wholesome; and that the revenues of the country amount to four millions of piastres.

THE END.

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